

# THE CHRISTIAN REMEMBRANCER.

AUGUST, 1830.

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## REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *An Appeal to the Clergy of the United Church of England and Ireland, on the subject of the British and Foreign Bible Society. By the Hon. and Rev. LITTLETON POWYS, M.A. Rector of Titchmarsh, Northamptonshire.* London: Hatchards. 1830. 8vo. pp. 56. Price 1s. 6d.
2. *Reasons why I am not a Member of the Bible Society. By the Hon. ARTHUR PHILIP PERCEVAL, B.C.L. Chaplain in Ordinary to his Majesty, &c.* London: Rivingtons. 1830. 8vo. pp. 24. Price 1s.
3. *Reasons why I am a Member of the Bible Society. Respectfully addressed to the Hon. and Rev. A. P. Perceval, B.C.L. Chaplain in Ordinary to his Majesty, &c. in answer to his pamphlet, entitled, "Reasons why I am not a Member of the Bible Society." By JOHN POYNTER, Esq. One of the Committee of the Society.* London: Hatchards. 1830. 8vo. pp. 88. Price 2s. 6d.

THE Bible Society controversy is renewed. The question has not materially, if at all, changed its position; but as it is one of some interest, and we may add, importance, a synopsis of its present state may not be unacceptable to our readers.

Nothing can be more notorious than that all speeches, pamphlets, addresses, and appeals, from time to time put forth by the advocates of the Bible Society, assume or affirm that it is the positive duty of the Clergy, either to subscribe to that institution, or to furnish themselves with express reasons for non-subscription. Mr. Powys's "Appeal" is nothing more than an amplification of this proposition, though stated in a gentlemanly and clerical tone. Mr. Perceval has accepted the challenge so frequently thrown out; and no sooner has a champion entered the list, than Mr. Poynder, one of the Society's committee, charges him with officiousness and tacit self-accusation,\* and opens a brisk battery on his position.

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\* "You have lately thought proper, as a minister of the Church of England, to publish 'Reasons why' you are 'not a Member of the Bible Society.' As no one had  
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Now we are decidedly of opinion that the Bible Society's alternative is fair; that Mr. Powys and Mr. Perceval are both deserving of commendation for stating to the public the reasons by which they are influenced. The Bible Society is not a matter of indifference; its claims are of the most unmeasured character; if proved, they leave the neutrals, and especially the neutral Clergy, in a state of wilful sin; and indeed its oratory has occasionally been graced with the curse of Meroz, which, assuming its pretensions to be just, clearly would attach to all who do not befriend it. On the other hand, if it fail in substantiating its demands on universal Christian support, there is but one alternative admissible. We affirm, then, no less than the Society, that it is the duty of every Clergyman to satisfy himself of the real character and tendency of this institution; and that, not through the channel of popular opinion, or party statement, but by a full and dispassionate examination of the whole subject, in the writings of its advocates and opponents, and more especially by a careful observation of facts, which, more than any theoretical reasoning, contribute illustration to the inquiry.

It must be obvious, however, to the most superficial observer, that the cardinal argument with which the Bible Society has always endeavoured to silence opposition, is most unfair: we mean the identification of itself with the Bible. This assumption was exposed by the late Rev. Dr. Phelan, in a pamphlet entitled "*The Bible, not the Bible Society*;" but it does not indeed require any very elaborate refutation. Who are non-subscribers? Who are even opposed to the Bible Society? Some of the greatest names that ever adorned our Church or any other: many who have effected more, singly, towards the right understanding of the word of God, than all the Bible Society united; men whose motives must be unquestionable; whose learning is extensive; who judge not, in ordinary cases, with prejudice or caprice; whose attachment to the Bible is pure, and above suspicion. Surely this alone is sufficient evidence that, whatever may be the peculiar merits of the Bible Society, it has no right to identify its cause with that of the Scriptures, and to treat its opponents as favourers of ignorance and popery.

An attentive comparison of the works on our table will not be without use in assisting the young clergyman in his estimate of the subject. We say the young clergyman, inasmuch as few, if any, we believe, have been many years in the ministry without accepting the Society's challenge, and providing themselves with a membership or a

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publicly preferred this inquiry, it does not clearly appear why a question, which had not been publicly propounded, should have received so public an answer; and we are naturally reminded, by an attempt so purely gratuitous on your part, of the French proverb, '*Qui s'accuse s'accuse.*'"—P. 3.

counterplea: and the pamphlets before us contain little novelty. Mr. Owen's work in defence, and Mr. Norris's "Practical Exposition" and "Letter to Lord Liverpool," embrace all that is necessary for illustration. To these may be added the Reports of the Society, and its auxiliaries. In examining the present portions of the controversy, we shall endeavour to supply a clue to those who may feel inclined to traverse the same ground; with this view we shall divide the whole case into two inquiries: 1. Is the object of the Bible Society commendable? and 2. Is the mode of operation unobjectionable? for the resolution of the last question may, on the most palpable Christian grounds, decide against a society whose object is itself desirable.

1. "The **SOLE OBJECT** of the Society shall be to encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies in the languages of the United Kingdom to be circulated by the Society shall be of the authorised version." So stands the Society's first rule. Mr. Powys is at much pains to prove from the authentic formularies of the Church, that this object is well worthy the countenance of Churchmen. And we will grant that it is. They have long been sensible of the fact, and the Society for Promoting Christian Knowledge recognizes this as one of its most important duties. Mr. Powys argues as to Churchmen only; dissenters, indeed, may fairly plead their exclusion from the Church Society; but the reasonable decision of Churchmen appears to us to be clear. The Church Society can perform all that the Bible Society professes, so far as the British languages are concerned; and she has not been negligent of the interests of other nations subject to Great Britain. The Church Society, too, embraces a wide field of Christian instruction, from which the Bible Society, by its very constitution, is excluded. The argument drawn from the greater ability of the latter to disseminate Bibles, is refuted by a comparison of prices.\* Therefore, admitting, as we do, that the ostensible object of the Bible Society is good, we think its claims upon Churchmen have been superseded. A Churchman, for the

\* When the sizes, &c. admit of comparison, the following are the prices to the respective Societies, as extracted from their last reports:—

|                                     | Christian Knowledge<br>Society. |    |   | Bible Society. |    |
|-------------------------------------|---------------------------------|----|---|----------------|----|
|                                     | s.                              | d. |   | s.             | d. |
| Bibles.—Minion crown 8vo. ....      | 4                               | 0  |   | 4              | 3  |
| Small Pica, royal paper, 8vo. .     | 10                              | 10 | { WITH MAR-<br>GINAL REFE-<br>RENCES. } | 18             | 0  |
| Testaments.—Pica, 8vo. .... (sheep) | 2                               | 2  |   | 2              | 3  |
| (calf) .                            | 2                               | 11 |   | 3              | 0  |
| Long primer, 8vo. (sheep)           | 1                               | 3  |   | 1              | 6  |
| (calf) .                            | 1                               | 11 |   | 2              | 3  |
| Brevier, 12mo. . (sheep)            | 0                               | 11 |   | 1              | 1  |
| (calf) .                            | 1                               | 5  |   | 1              | 9  |
| Minion, 24to. . (sheep)             | 0                               | 11 |   | 1              | 0  |
| (calf) .                            | 1                               | 5  |   | 1              | 6  |

terms on which he might become a member of the Bible Society, may procure, from the Church Society, Bibles at less cost, besides Prayer-books, and tracts adapted to every spiritual exigency. The members of our Church, therefore, and most especially the Clergy, would, with more consistency, give an extra guinea to the Society for Promoting Christian Knowledge, than divide their subscription, as some occasionally do.

The only point, therefore, which will deserve specific consideration, is the foreign department of the Bible Society. Now we cannot see that every Clergyman can be called on to support this, however excellent in itself, or however unobjectionably conducted; for the wants of home are clearly to be first provided for. Bishop Porteus intimated to the Society the necessity of that clause in their fundamental rule, by which all copies of the Bible in the languages of the United Kingdom are required to be of the authorized version. Had this amendment been negatived, no Churchman could, without the grossest inconsistency, have suffered his name to countenance the proceedings of the Bible Society. Now the same regulation has not been extended to other countries. We will not, in the spirit of Mr. Poynder, assign interested motives for this very confined application of a most judicious rule; but if the common peace of the Church of England required that her versions, even where not deemed perfect by all members of the Society, should be exclusively adopted, the peace of foreign Churches as obviously demanded, that their authorized translation should be also used. The plain dictates of Christian charity, which commands us to do as we would be done by, has been here unaccountably passed over. The Society is free to circulate abroad what version soever it pleases; and its foreign objects, so far as its own rules disclose them, are not those of Christian union, but of disorder and division.

We shall be reminded, however, of the obligation which heathen nations entertain towards the Bible Society, for their abundant distribution of the "word of life." To the value of the Society's translations we may advert presently; but we are now simply discussing its objects, without any view to the manner of their prosecution: yet we cannot but regard the idea of converting nations by the Bible, without note or comment, to be an egregious mistake; proved so to be, not only by the evident failure of the scheme, but by the testimony of that very Bible which is affirmed to be the instrument of conversion. Moses did not write his Pentateuch, and then advance to the conversion of his countrymen book in hand. The Old Testament arose gradually, nor was its canon complete till the Jewish mind had been abundantly trained for its profitable study. Not one book of the New Testament was written for unconverted heathens. St. Mat-



thew's Gospel was expressly intended for the Jews. St. Mark's was composed at the instance of the Roman Christians. St. Luke's was composed primarily for the advantage of a private Christian, "that he might know the certainty of the truths wherein HE HAD BEEN INSTRUCTED."\* St. John opens his Gospel with a confutation of the heresy of Cerinthus, which would have been wholly unintelligible where Christianity had never been heard of. The Acts of the Apostles were addressed to the same Christians to whom St. Luke's Gospel is dedicated; and the Epistles and the Apocalypse set forth expressly that they were intended for the use of Christians. The Bible, therefore, is its own witness, that it was not intended as the preliminary instrument in the conversion of the heathen. Not a syllable of it addresses heathens for the first time, unless the record of apostolic speeches and discourses may be so understood. The Bible, indeed, supplies much valuable information on the means of conversion; but it never exhibits itself as the sole or initiatory instrument. Its truths were communicated by the apostles to the heathen, not all at once, but singly, and as they were able to bear. There was strong meat for maturity, but there was milk for infancy. The purity and integrity of truth were no where compromised, yet prejudices were never revolted, often soothed, frequently compelled, like the sword of Midian, to turn their points against their own cause, before the lamp and trumpet of the gospel. The mere incident of the fatted calf, in the parable of the Prodigal Son, has been a formidable barrier to the conversion of India. The Bible is indeed the great river of life, from which all the nations are to be finally watered; but the garden may as well perish with drought as be overwhelmed with a torrent. There is a spiritual as well as a natural plethora, which is not less fatal in its tendency. Put Euclid and Newton, "without note or comment," into the hands of a peasant, and tell him to discover the system of the heavens, and you have some idea of the proficiency which a heathen will make in Christian knowledge with a Bible, similarly circumstanced. A Christian Church and a Christian ministry were the exclusive means appointed by the Apostles themselves for evangelizing the nations. The Scriptures were left as the guide of that ministry, both in doctrine and mode of proceeding; and to be a guide also to those, who having acquired "the principles of the doctrine of Christ," were able to "go on unto perfection."† The idea, therefore, of converting the heathen by Bibles, without note or comment, is unwarranted both by experience and Scripture. When the Ethiopian replied to Philip's interrogatory, "How can I understand except some man should guide me?" he spoke the voice of nature,

\* Luke i. 4.

† Heb. vi. 1.

which has echoed from many a pagan bosom, and which will be found abundantly repeated in the reports of Missionary Societies; reports receiving the formal countenance of those who are so frequently urging the importance of the Bible Society, as an instrument of converting the nations. We are not aware that the Bible Society has produced ONE instance of a convert who had NEVER heard of Christianity except through a Bible *without note or comment of any description whatever.*

Allowing, therefore, that the proceedings of the Bible Society are characterized by the most honourable, unequivocal, and scrupulous adherence to their rules, its claims on the patronage of churchmen are defective. As a domestic society, it is every way anticipated by the great Church Institution, which embraces also objects of Christian utility only limited, as Mr. Perceval justly observes, by its means.\* As a foreign society, it is not restricted from doing in foreign countries what every Churchman would object to in his own, the promiscuous circulation of versions not sanctioned by ecclesiastical authority; and which, therefore, every Churchman, as a consistent Christian, is bound to discountenance elsewhere. We speak, of course, of *vernacular* versions.† And as a missionary society, in which light it endeavours to be regarded, no Churchman can consider it efficient; and we wonder how any man of observation and reflection can entertain the supposition.

2. Let us, however, proceed to the inquiry how far the Bible Society is wise, consistent, or honourable in the prosecution of its ostensible designs.

The circulation of the Bible, without note or comment, is the avowed vital principle of the Society. Mr. Powys extracts the following from the Twenty-fifth Report:—

It is the object of the Committee, in all their transactions, to adhere with the utmost strictness to the simple principles of the Institution—viz. the distribution of the Holy Scriptures, without note or comment; and while they feel the obligation of this duty increasing with the increasing magnitude of the establishment, they trust that a similar feeling will pervade the several Auxiliary Societies and Bible Associations throughout the United Kingdom, and that one correct line of operation may continue to characterize the whole body.—P. 16.

To which he appends the note subjoined:—

The author would just remind the reader how completely this document refutes every imputation, to which this Society has been frequently subject, of distributing other books and tracts as well as the Bible.

Mr. Powys may consider the simple negative of an accused party “a complete refutation;” but we confess we should be better pleased

\* Reasons, p. 7.

† The evils which have actually arisen in consequence of this want of limitation are ably exposed by Mr. Norris.

with something more argumentative. The accusation to which Mr. Powys refers, was made on the authority of the Society's own reports. Archdeacon Twissleton scruples not to avow that the Columbo Auxiliary Bible Society has "admitted the principle of printing useful TRACTS, and part of the members assigned a moiety of their subscriptions to that purpose." And he explains this circumstance by adding, that "the principle on which the mother society acted in prohibiting note and comment was an act of necessity, for the obtaining subscriptions from all denominations." So that, according to the archdeacon's own reasoning, the only "necessity" of the Bible Society was to procure subscriptions. Or (if more than one "necessity" be admissible) that of adhering to the pledges solemnly given to subscribers must always be subservient to the other.

"O cives, cives! quærenda pecunia prima est!

Virtus post nummos.—

REM facias, REM;

Si possis, rectè; si non, quocunque modo, REM."

Where then is the security which the extract furnishes? After what has been above stated, we confess we regard the expression "*throughout the United Kingdom*," as both emphatic and ominous.

But the Bible Society has directly and distinctly violated the "simple principle" to which the Committee declare their desire "in ALL their transactions, to adhere with the UTMOST STRICTNESS." It issues Bibles with marginal references or NOTES! which are certainly the most effective of COMMENTS. It gives a running summary of each page along the top; a table of contents to each chapter; and chronological and philological NOTES. When Mr. Milne was employed in the Chinese version of the Scriptures, he naturally felt the difficulty in which he was involved by the "simple principle" of the Bible Society; he accordingly requested some slight departure from that simplicity; when, in 1818, the Committee "resolved, that, it being the object of the British and Foreign Bible Society to restrict itself to the circulation of the Holy Scriptures, the terms in which the restriction is expressed, must be construed to exclude from the copies circulated by the Society every species of matter *but what may be deemed necessary to render the version of the sacred original, intelligible, and perspicuous!*" Here we see how the Bible Society "construe" their "simple principle." "Without note or comment," means without such notes and comments as "may be deemed necessary" by the Committee. This is evidence of their *opinion*; for it is but justice to add, that this resolution, in consequence of the great offence which it gave, was rescinded a few months afterwards. But in further compliance with justice, we must not omit to notice, that Bibles, in the spirit of the rescinded resolution, are still circulated by the Society.

The language of the public speakers, and the conversation of the private agents, of this Society, are, to all intents, a virtual violation of the Society's simple principle: with the advantage, that those who have not the power or inclination to read, have either the desire or the necessity of hearing this effective ORAL COMMENTARY. The circulation of the Apocrypha, so long clandestinely carried on abroad, is another instance of departure from the simple principle. This has been corrected, because discovered. We know it may be said that the Apocrypha appears in our Bibles without any intimation of its character. This we do not defend; but the Church has commented elsewhere pretty intelligibly. It is the propagation of the Apocrypha without any intimation that it is not the Word of God, that we censure as a most fearful deception.

The amalgamation of sects in the Bible Society is attacked by Mr. Perceval, and defended by Mr. Poynder, on the ground that the institution is not *religious*, but *charitable*. "The Bible Society," says the latter gentleman, "is, in fact, no more a religious society, than an institution for education, an hospital for the sick, or a savings-bank for the poor."\* We will not insult our readers by attempting a disproof of this statement. We put it on record, as a specimen of those extraordinary distinctions and confusions which occasionally emanate from the quarter which Mr. Poynder represents. Mr. Powys argues differently, and defends this principle of his institution on the very ground that it is a religious society.

Such a union is calculated to revive primitive Christianity, when "the multitude of them that believed were of one heart and one soul;" and also to raise a most effectual barrier against the inroads of infidelity. The divisions which prevail among Christians have ever been one of the strongholds of the unbelieving world. Let us recollect the blessed consummation desired and anticipated in the prayer of our gracious Redeemer, (John xvii. 21), "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—P. 31.

We differ entirely from Mr. Powys in this view of the Society's results, and as cordially do we agree with Mr. Perceval in what follows:—

To this unity it seems to me that the Bible Society is directly opposed. The effect of that Society, I do not say the intended, but the practical effect, has been to introduce disunion into the Church of England to a great and lamentable extent, while it has sought to produce an apparent, but most hollow and unreal, union between one party in the Church, and the various sects of Dissenters and Schismatics; to please whom, all Church of England views, as such, must necessarily be given up.—P. 8.

A merely friendly intercourse is surely somewhat less than what is intended by the solemn words of Scripture cited by Mr. Powys.

Independently of the existence of the Bible Society, there is no reason why Churchmen and Dissenters should not treat each other with Christian kindness and courtesy. But as regards "one heart and one soul," what has the Society done? Has it converted ONE Dissenter to the Church? If it has effected the converse, or if it has vitiated the just opinions of a Churchman, this, we suppose, will not be regarded by the Rector of Titchmarsh as an article of commendation; and if it be positively neutral, the allegation is at once baseless and ridiculous. "The blessed consummation," which we as ardently desire as Mr. Powys, will never be attained so long as men will persist to malign a Church, without acquainting themselves with her discipline, her language, or her motives, with ecclesiastical history, and especially with those Scriptures, the knowledge of which we, no less than Mr. Powys, desire to see more abundantly enjoyed. While a surplice, a Prayer-book (not the contents, but the book), a gesture, and other points of equal validity, interpose barriers to communion among Christians, and are considered sufficient warrant for the very extreme step of appointing ministers otherwise than the Bible directs, it is not for the Bible Society, with all its pretensions, to be the honoured instrument of a work so truly divine.

Mr. Poynder will not receive the thanks of his associates for bringing forward, in this division of the subject, the memorable speech of the late Earl of Liverpool, at the Isle of Thanet Bible Society; the speech which called forth the powerful and demonstrative letter of Mr. Norris. A prime minister may have some excuse for a partial ignorance of the constitution of private societies; his duties may well preclude him from those minute investigations which every person of leisure would be bound to institute. But Mr. Poynder,—a member of the Christian Knowledge Society, a committee-man of the Bible Society,—how did it happen to be unknown to HIM that what he calls "the mature judgment of the late Earl of Liverpool," was only an echo of instructions furnished to that lamented statesman, which proceeded upon a POSITIVE UNTRUTH? How came he to be ignorant that the implication in the following passage is wholly unfounded?—

The operation of the Christian Knowledge Society was limited. The Bible may be circulated where the Prayer-book will not be received, but the Bible may be circulated among all sects and descriptions of persons in Great Britain; and should we withhold the Scriptures from any part of our fellow-subjects because they are not at this time prepared to receive the Prayer-book, which is founded upon them?—P. 23.

Had Mr. Poynder glanced at the Reports of the Society which is here so grossly misrepresented, he would have known that it is as fully and as freely competent to circulate the Bible without note, comment, or liturgy, as that which he has undertaken to advocate. Ignorance on this subject could never have been excusable; but more

than ignorance we would not attribute to Mr. Poynder. In fact, it is impossible that any *friend* of the Bible Society, tolerably well acquainted with facts, would have ventured an allusion to the transaction.

Mr. Perceval objects to the thirteenth law of the Society, by which every Clergyman or *Dissenting minister* is entitled to attend and vote at all meetings of the committee.

When our people read that at the meetings of this Society, in the presence sometimes of Prelates of our Church, the Rev. Mr. A. of the Church of England, is seconded by the Rev. Mr. B. of the Baptist or Brownist persuasion, what must be their natural and unavoidable conclusion? Will it not be, that their *ministers* are as much real *ministers* as ours? or rather, that ours are no better than theirs? For which pernicious error they will fairly think they have the authority of the Bishops who preside at such a meeting. Thus will a fatal delusion be set forth and spread among the people, under the apparent sanction of those to whose care the maintenance of the rights and authority of an apostolical ministry have been specially committed!—Pp. 12, 13.

To this Mr. Poynder offers nothing but a disquisition on the validity of ordination, of little weight, we should imagine, with members of the Church of England, seasoned with an anecdote, which we respectfully recommend to future editors of *Joe Miller*, though we will not be answerable for the affirmation that it is not already embodied in the treasures of that immortal work. We are then instructed at great length from Shakspeare and Milton, *apud* Johnson, that the word "Reverend" does not mean a Clergyman. Most assuredly. Nor does the word "Honourable" mean a nobleman's son. But "*consuetudo omnium domina rerum, tum maximè verborum est.*"\* Custom has made these applications; and as the assumption of the latter term would be distinctly a claim of noble descent, so there can be no doubt that the former, assumed by dissenting ministers, is intended as a pretension to orders. At all events, the popular interpretation, which is what Mr. Perceval insists on, is that which he infers. The Bible Society has decidedly pronounced an equality between the Clergy and the dissenting ministers. There could have been no necessity, no expediency, for a rule which confounds those distinctions, which, as the Society well knows, are recognised in all the authoritative documents of the Church of England, and allowed by all her consistent members.

Mr. Perceval objects pointedly to the admission of Socinians into a Christian society. Mr. Poynder is all astonishment that they should join it, considering that its direct tendency is the overthrow of the Socinian heresy. We grant that the Socinians, in spiritual matters, are inconsistent enough; but their inconsistency is *there* accountable. In other matters, they act like other men; nay, "the children of this world are, in their generation, wiser than the children of light."

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\* Aul. Gell. xii. 13.

They would not support the Bible Society, distributing, as it does, the authorized version of the Scriptures, without observing something in its constitution which makes it worth the sacrifice. Socinians may now speak at public meetings, where they are sure of a numerous, attentive, and inflammable auditory; and though they are at present prevented from tampering with the English Scriptures, there are no restrictions in regard to foreign versions. Indeed, Mr. Aspland, in his "Plea for Unitarian Dissenters," distinctly stated that the reason why so few of his communion had associated themselves with the Bible Society, was not any disapprobation of the Society's constitution, but on the contrary, a desire not to prejudice the efforts of the institution, by rendering it ostensibly Socinian.

Such are some of the arguments by which members of the Church of England are induced to withhold their countenance from the Bible Society; and as we are here about to take our leave of Mr. Poynder, we will first advert to the catalogue of *motives* to which he has been pleased to assign the influence of the above and other *reasons*. It is not the most honourable feature in the authoritative productions of the Bible Society, that they have ever been liberal of their criminatory attacks on all who have not been disposed to allow to the utmost their extravagant assumptions. Mr. Poynder should have bethought himself of his own quotation, "Who art thou that judgest another man's servant? to his own master he standeth or falleth,"\* before he presumed to charge Clergymen of the Church of England, as pious and zealous as himself, with "an inadequate sense of the value of the blessings which the Bible conveys," and "an inadequate sense of the importance of individual conversion." By the latter, as we collect from Mr. Poynder's language, is to be understood the Calvinistic doctrine of the nonbaptismal regeneration; and if there be any argument in this part of that gentleman's pamphlet, it can only amount to this, that the Bible Society, after all its high professions of neutrality, is committed to Calvinism. Let Mr. Poynder inform us what class of Clergymen "repudiate as so much enthusiasm" the doctrine of "THE LIFE OF GOD IN THE SOUL OF MAN." Mr. Poynder will find on the catalogue of that Society, which the Bible Society have spoken so fair and treated so injuriously, an excellent book, bearing that very title. And he may find too, upon *inquiry* (a pursuit to which he appears little addicted), that the calumniated Clergy in question preach constantly the necessity of a conversion from dead works to serve the living God, although they do not lead their hearers to expect any instantaneous and irresistible impulses as the means or warrant of regeneration. "An undue exaltation of a national Church"



is another cause assigned by Mr. Poynder. As this is a question of sentiment, it must be decided accordingly. We cannot, however, omit cursorily to observe, that Mr. Poynder is of opinion, that "the legal establishment of the Church of Scotland, by the Act of Union," has virtually decided "the validity of Presbyterian ordination."\* Whether this be an undue exaltation of a national legislature must be left to the consideration of our readers.

Mr. Poynder's next complimentary explanation of the motives which actuate his opponents, is "a determined adherence to the maxims and habits of thinking which belonged to a period of comparative darkness." Here the Bible Society demands a monopoly of intelligence, as well as a monopoly of piety. But "not he who commendeth himself is approved, but whom the Lord commendeth."† The adversaries of the Bible Society have backed their "maxims" with facts and arguments; and it would have been more to Mr. Poynder's credit to have refuted these than to have dealt in vain accusations. His next "cause" is particularly offensive, and it shall be stated in his own words.

Another cause which some, not inattentive, observers of men and things are disposed to assign for clerical opposition to the Bible Society, may possibly be found in the patronage afforded to those in the Church who have publicly entered the lists against that Society. Certainly the cases, if not numerous, are yet not few, in which a vigorous, and often unprovoked, attack upon our Society has been promptly followed by preferment in the Church, which, however it may have been really referable to other causes, such, for instance, as sermons against Calvinism, or pamphlets against sectaries, has been generally attributed, by public consent, to services of this description. Now, although the maxim of "*Vox populi, vox Dei*," is far from infallible, yet it was an accurate observer of mankind, who said, "*Interdum vulgus rectum videt*;" and if it can be shown, that encouragement of this kind has often, or ever, been afforded to those who have chosen to make the Bible Society a stepping-stone to emolument or fame, it is quite in the nature of things that such an incentive should operate as a sort of "*premium virtutis*" to other adventurers in the same field of action."—Pp. 73—75.

In support of a charge so gross as the opposition of a religious society by the Clergy, for the sake of preferment, some most decisive and irrefragable evidence should have been adduced. The following passage, which immediately succeeds the preceding, we leave, without a syllable of comment, to the indignation of every honourable mind:—

I would hope, indeed, for the credit of my own Church, and of those who are the distributors of its honours and advantages, that a supposition of this nature requires BETTER EVIDENCE THAN I PROFESS TO HAVE FOUND, OR AM ANXIOUS TO DISCOVER.—P. 75.

The last "cause" adduced by Mr. Poynder is an exaggeration of the evils attending the Society. This must, of course, be matter of opinion.

\* P. 66.

† 2 Cor. x. 18.

We will now prosecute our inquiries into the conduct of the Bible Society, by the light afforded us by Mr. Powys, to whose mild and tranquil persuasions we cheerfully revert, from the dark and narrow bigotry of Mr. Poynder; and next let us hear him on the practice of female collectors.

With respect to the *Female Bible Associations*, let the principle thus recognised and acted on be fairly considered on *scriptural grounds*. Let us, in the first place, recollect that the "woman" was the first "in the transgression." (1 Tim. ii. 14.) And is it not most natural and becoming, on that account, that woman should take an active part in administering that effectual remedy which the Bible alone contains for all the dreadful consequences of that transgression? Let us consider also that the promised Saviour of the world was to be "the seed of the woman," and was accordingly "made of a woman." (Gen. iii. 15. Gal. iv. 4.) What a distinguished honour has thus been conferred on the female sex! And how can woman better prove her sense of such an honour, than by taking a part in circulating that divine revelation which announces to all people a Saviour, which is Christ the Lord? (Luke ii. 10, 11.) Let us call to mind that females were foremost in "ministering to Christ of their substance" (Luke viii. 3) during his life on earth; that their tender sympathies were peculiarly called forth, during his last sufferings and crucifixion, (Luke xxiii. 27; John xix. 25); and that some of that sex were first at the sepulchre on the morning of his resurrection, (Matt. xxviii. 1, &c.) How many benevolent and useful offices did Christian females fulfil as "succourers of the apostles," as "helpers in Christ," as "servants of churches," as "fellow-labourers in the Gospel!" (Acts xviii. 26; Rom. xvi. 1—13; Phil. iv. 3.) Is there then any just ground to suppose that the state of the church and of the world is so entirely changed, that Christian females are incapable of similar offices now? Is there any sufficient cause why they should be excluded from such "labours of love" in our days? Surely the providence of God has endued the female sex with an influence peculiar to itself; and how can that influence be better exerted than in works of Christian benevolence?—Pp. 33, 34.

To us we confess it is impossible to read without a smile this imposing array of scriptural authorities, all so entirely misplaced. We beg to add Tit. ii. 5, wherein the women are instructed to be "discreet," and "keepers at home," "that the Word of God be not blasphemed."

But

We now come to that part of the proceedings of the Society which consists in *distributing the Holy Scriptures, and in promoting their translation into various languages*. The extent to which this has been accomplished in twenty-six years is most extraordinary. The number of languages and dialects into which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the British and Foreign Bible Society, either directly or indirectly, amounts to *one hundred and forty-eight*, out of which there are *sixty-four* languages and dialects in which the Scriptures have never been printed before.—Pp. 36, 37.

Yet, as Mr. Powys adds from another source,

The essential importance, however, of this fact, rests on the supposition, that by these translations, the truth of God is really communicated to mankind; or, in other words, that the translations faithfully render the meaning of the originals, so that by reading these books, the nations may be instructed in the knowledge of God as he has revealed himself in Christ Jesus.—P. 37.

In favour of this supposition, however, nothing is said by Mr. Powys, further than that *he* is satisfied, "by an impartial examination of the means which have been employed by this Society in obtaining those translations which have been adopted by it." Surely it would not have been too much, in "an Appeal to the Clergy of the United Church," to have adduced some part of the evidence which has operated so powerfully on his own conviction.

Is Mr. Powys aware that the Society committed the care of their Welsh Bible to a "Jumper," whose alterations and interpolations, though exposed by Bishop Cleaver, were yet suffered to circulate, notwithstanding there existed, in Wales and in England, an authorized version of the Scriptures? that the Irish Bible, in like manner, was superintended by a suspended Methodist preacher? that the French Bible professed on its title-page, to be carefully revised and corrected after the Hebrew and Greek originals, and that when its great inaccuracy was exposed, the pretence was defended "ON THE PRINCIPLE OF GENERAL USAGE?" that the principal German translation was made by a Roman Catholic, assisted by Protestants, then altered according to the Vulgate, and corrected according to the editor's "own conceit?" The catalogue might be easily extended. If Mr. Powys will be at the pains to read the able letter of Mr. Norris, to which we have before adverted, he will find the details of the above transactions, and many other curious particulars relative to the Society's translations of the Bible.

It has been argued, we know, that a bad translation is better than none. But the truth of this position must depend on the motives of the translator. The Latin Vulgate, we will grant, is better than none; for whatever interpolations it has undergone, from Papal corruption, it was originally intended for a faithful representation of the sacred text. But we hesitate not to affirm, that a translation like that of the New Testament in use among the Socinians, is much worse than none. Among Christians it can only do mischief; and is at least as unlikely to improve the heathen as "the sincere milk of the Word." The proceedings of the Bible Society do not justify a confidence in their translators or translations.

Mr. Powys's work concludes with episcopal testimonies in favour of the general circulation and perusal of the Scriptures, without note or comment. No doubt abundance of them may be found; but this is a very different thing from an approval of the Bible Society. Their Society's avowed object is never impugned; all that is said is, that Churchmen have better means of attaining it in the British dominions, and that both there and elsewhere the conduct of the Bible Society is open to exception. Many of Mr. Powys's testimonies, however, are indirect commendations of the Bible Society. It is singular that the

friends of the Society should be so anxious to appeal to episcopal testimony, the weight of which is so immeasurably against them.

But Mr. Powys's extracts require a little observation. They only reach to the year 1815. Of the testimony of the Bishop of Norwich the Society may make its own use ; and Mr. Powys is surely not aware that Mr. Hodgson, the Dean of Carlisle, and biographer of Bishop Porteus, whose language he has borrowed, afterwards quitted the Society in disgust.

Such is the present state of the Bible Society controversy. We would wish to see it discussed, as an object of so great importance demands, with coolness and temper, and without imputation of motives. While we believe and know that many who support the Bible Society are the attached friends of pure Christianity, and of that Apostolic Church which is its surest safeguard, we know also that many others, equally zealous, equally judicious, equally pious, are as decidedly opposed to it. The Society will never advance its cause with the Church, or with any parties of respectability, by assuming that discountenance of themselves is nothing more or less than a collective term for heartlessness, selfishness, and ignorance. They will never redeem or maintain a character by misrepresenting other societies, or by esoteric constructions of palpable rules. Let the Bible Society adopt its cardinal rule, and pursue it steadily ; let it exclude from all co-operation such as *are not Christians* ; let it pass no invidious laws expressing an opinion on regular and dissenting ministers ; let it circulate abroad, as at home, versions approved in the several Churches ; let its new translations be effected by men of whose scholarship, sobriety, and orthodoxy, there can be no doubt among all Christians who hold the Head : let the Bible Society once do this, and she will be entitled to high praise ; every consistent orthodox Dissenter would then support her ; and though the Christian Knowledge Society would still possess a primary claim on Churchmen, yet they might, without impeachment of their consistency, patronize the other Society, while the Church at large would joyfully wish her good luck in the name of the Lord.

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ART. II.—*The Christian Expositor ; or, Practical Guide to the Study of the New Testament : intended for the use of general Readers.*  
By the Rev. GEORGE HOLDEN, M.A. London : Rivingtons. 1830.  
12mo. Pp. vi. 660. Price 10s. 6d.

ALTHOUGH many expositions of the Bible, of great and deserved celebrity, are happily extant in our language, a commentary sufficiently short to be read by those who have not leisure to consult learned and extensive works, yet sufficiently comprehensive to serve

as a guide to the study of the Holy Scriptures, for general readers, is a desideratum: for, valuable as every *candid* person must allow the "Family Bible" of Dr. D'Oyly and Bishop Mant to be, its bulk and its price necessarily place it beyond the acquisition of very many who would gladly purchase some commentary to aid them in their sacred studies. To supply this deficiency is the object of the present beautifully printed, cheap, and truly valuable work; which, though "intended for the use of *general* readers," comprises so much and such various information, in a condensed form, expressed in neat and perspicuous language, that not only general readers, but also critical students may gladly and profitably avail themselves of Mr. Holden's labours, whose previous biblical works amply attest his competency to the task of annotating on the New Testament. Such is our deliberate opinion, formed after a careful and minute examination of the "Christian Expositor;" of the plan and execution of which we now proceed to offer some account to our readers.

In the prosecution of his undertaking, the author has given an explanation of every verse, and even of every phrase in the New Testament, which appeared liable to be misunderstood; first, by a critical examination of the sacred text itself, and then by consulting the most eminent commentators and biblical critics, both British and foreign. Without any parade of sacred philology, he has concisely given the results of his investigations: and the reader, who has recourse to his pages for the interpretation of really difficult passages, will rarely, if ever, be disappointed.

One serious defect of the marginal references which are to be found in many, we might add in most, of our *popular* family bibles, is their *multitude*, which is so great as to deter the majority of readers from collating them: and truth requires us to add, that not a few of these have only a slight analogy, while very many have but a verbal coincidence, and still more are totally irrelevant. Parallel texts, however, when judiciously selected, and *really* parallel, are of great importance in "comparing things spiritual with spiritual," and particularly in elucidating such passages as may at first sight appear obscure or difficult; but ordinary readers can seldom command the time requisite for this study. In the hope of facilitating the profitable perusal of the New Testament, Mr. Holden has undertaken the wearisome labour of examining the vast body of references collected in the margin of our larger bibles: and, so far as we can judge from a careful collation of many of them, we think that he has succeeded in making a judicious selection of such parallel texts as are really illustrative of subjects and phrases, and which reflect light on each other. These are placed in the note upon the verse or clause to which they refer. The parallel passages, also, in the evangelists, besides being generally referred to,

are specified at the commencement of each chapter of St. Matthew; and will enable attentive readers to observe and trace the harmony of the four gospels.

To each book is prefixed an Introduction, containing an account of its author, date, the place where it was written, the subject of which it treats, the persons to whom it was addressed, and such other particulars as it may be proper to bear in mind during the perusal of it. After the numerous volumes which have been written by way of 'Introductions to the New Testament,' much of novelty is scarcely to be expected in this portion of Mr. Holden's work: but we should not do him justice if we were to omit directing our readers to the original and truly valuable introduction to, and analysis of, St. Paul's epistle to the Romans, which appears to us as the most comprehensive guide to the study of that important portion of the New Testament which we have ever read. After stating its author, date, design, &c., in illustrating the leading object of this epistle, Mr. H. has collected into one view what the sacred writers teach concerning the nature of justification, the means by which it is obtained, and the time when it takes place. We wish that we had room for the whole of this introduction, but we should mutilate it by extracting parts of it, and therefore can only subjoin the following propositions, in which the author sums up the result of his inquiry into the scripture doctrine of justification, and to them we shall annex his synopsis of the epistle to the Romans.

First: that justification consists in the being accounted just and righteous before God, and in the being admitted by him to the rewards of righteousness. Secondly: that we cannot be justified by performing the deeds of the law. Thirdly: that as we cannot be justified by our own works and deservings, the grace and mercy of God has vouchsafed another means of justification, namely, by faith. Fourthly: that justifying faith is not a bare belief, but such a faith as is lively, or fruitful of good works. Fifthly: that faith is not the *cause* but the *condition* of our justification, the merits of Christ being the *meritorious* or *procuring cause* of this great blessing. Sixthly: that justification, though begun in this life, cannot be perfected till the final day of judgment.—P. 343.

Our theological readers will not fail to observe how clearly and accurately the author has steered between the solifidian notions of some professing Christians and the semi-pelagian notions of others; and, apparently, without intending it, has shewn the entire accordance with scripture of the doctrine of the Anglican church concerning faith and good works, as stated in the eleventh and twelfth articles of her confession of faith. He has also fully shewn, that the hypothesis of a first and of a final salvation, which some late writers seem to have borrowed from Dr. John Taylor's (Arian) Key to the epistle to the Romans, is utterly destitute of foundation.

In the Epistle to the Romans and the Galatians, St. Paul formally treats of the subject of justification, but more at length and more systematically in the

former. It is, in fact, a treatise consisting of four parts or divisions, in which this question, and other points connected with it, are discussed in a methodical and argumentative manner. But his reasonings will be best understood from the following abridged view of its contents.

#### SYNOPSIS OF THE EPISTLE TO THE ROMANS.

##### PREFACE.

##### CHAPTER

- I. THE apostle, after adverting to his person and office, salutes the Church of Rome, *v.* 1—7, excuses his delay in visiting them, and expresses his ardent desire to preach the Gospel at Rome:—*v.* 8—15.

##### PART I.

##### THE GOSPEL METHOD OF JUSTIFICATION STATED AND VINDICATED.

- I. The Gospel is the powerful means which God makes use of to work out the salvation of every one who believes; for it reveals the method which he has appointed for our becoming righteous, *i.e.* for our being justified, namely, by faith:—*v.* 16, 17.  
This justification by faith proved to be necessary, *in the first place* to the Gentiles, by reason of their corruption and depravation, by which they are rendered guilty before God:—*v.* 18—32.
- II. *In the next place* to the Jews; because all sinners of every nation are exposed to the wrath of God, *v.* 1—11, who will judge every man according to the spiritual light he enjoys, *v.* 12—16. But the conduct of the Jews is not, as they boast, superior to that of the Gentiles, *v.* 17—24, nor will the outward rites and ceremonies, and the external observance of the law of Moses, be of any avail to the justification of those who are transgressors of the law, as the Jews are:—*v.* 25—29.
- III. This statement vindicated from some objections, *v.* 1—8. That both Jews and Gentiles are under the guilt of sin, and liable to the condemnation of God, proved from the Jewish Scriptures: *v.* 9—19. The conclusion, therefore, is, that no one can be justified by “the deeds of the law,” *viz.* by obedience to the law, either natural or revealed, since no one has perfectly obeyed it:—*v.* 20.  
As no man can merit justification by his own works and deservings, God has, of his own free grace and mercy, through Christ, vouchsafed a method of justification, or of being accounted righteous in his sight, by faith:—*v.* 21—30.

##### PART II.

##### THE GOSPEL DOCTRINE OF JUSTIFICATION BY FAITH DOES NOT MAKE VOID THE LAW, EITHER NATURAL OR REVEALED, BUT IS PERFECTLY CONSISTENT WITH BOTH:—*v.* 31.

- IV. *First*, that it is consistent with the revealed law of God appears from the Abrahamic covenant; for Abraham was justified by faith, and not by works, *v.* 1—5, and this manner of justification accords with the representation of David, *v.* 6—8. Nor is this justification by faith confined to the Jews; it extends to the Gentiles, as is proved, *First*, from Abraham having been justified by faith previous to his being circumcised, *v.* 9—12; and, *Secondly*, from God's promise to him, *v.* 13—17. This example of Abraham is recorded for our instruction and benefit:—*v.* 18—25. And happy are the effects resulting from the gracious scheme of justification by faith, *v.* 1—11, the necessity of which is proved from its being the only remedy for the evils entailed on all mankind in consequence of Adam's fall:—*v.* 12—21.
- VI. *Secondly*, the Gospel doctrine of justification is consistent with the moral law written on the heart of man; because the very profession of



CHAPTER

- VII. the Gospel lays us under the strongest obligations to holiness, *v.* 1—14, because the service required by the Gospel is incompatible with the practice of sin, *v.* 15—23; and because, though we are delivered by it from the law of works, it leads us to contract new obligations, which require us to serve God in a new and spiritual way:—*v.* 1—6. So far, therefore, from making void the moral law, it is the only means of delivering mankind from the bondage of sin, to which they are subjected, while under the law, either of Moses or of nature:—*v.* 7—25. The nature and blessedness of this deliverance described:—*v.* 1—39.
- VIII.

PART III.

THE CALLING OF THE GENTILES, AND THE REJECTION OF THE UNBELIEVING JEWS.

- IX. The apostle commences this subject by expressing his affection for the Jewish nation:—*v.* 1—5. The rejection of the unbelieving Jews consistent with God's dealings with the Jews in former ages, *v.* 6—13, with his justice and mercy, *v.* 14—24, and with the predictions of the prophets:—*v.* 25—33. Their rejection also is just, because, through a blind zeal for their law, they have rejected that method of justification by faith which is required in all, *v.* 1—13, and which has been preached to all, *v.* 14—18, whereas the Gentiles have embraced it:—*v.* 19—21. Nevertheless their rejection is not universal, and they will finally be converted:—*v.* 1—36.
- X.
- XI.

PART IV.

This part treats of PRACTICAL MORALITY, and extends to the end of the Epistle.

From this synopsis of its contents, it must be evident that the Epistle to the Romans is a regular and methodical treatise, containing a luminous exposition of some of the fundamental doctrines of the Christian religion. To these doctrines let us pay a deep and serious attention; and may the Holy Spirit, which led the apostles into all necessary truth, so engraft them in our hearts, as to produce in us that true and lively faith, which can alone be available to our justification.—Pp. 343—345.

The introduction to, and synopsis of, the epistle to the Hebrews, though less copious than the preceding, are not less valuable: they contain, moreover, an explicit statement of that cardinal doctrine—the vicarious atonement of Jesus Christ: but our limits constrain us to proceed to a consideration of Mr. Holden's annotations.

As a knowledge of the history and circumstances of the times in which the apostles wrote, is indispensably necessary in order to comprehend their true meaning, he has paid special attention to these topics. Where our generally accurate authorized version has been rendered, not in strict conformity to the sacred original, Mr. H. has given the correct rendering, with the unassuming prefix, "Rather," as in Gal. *v.* 16, 21, 25, and in many other chapters. Practical Reflections at the end of each chapter are necessarily omitted, from the limits of his work: but the author has interspersed numerous truly practical observations and admonitory remarks, which greatly enhance the utility and value of his "Christian Expositor."

With regard to the doctrinal notes, Mr. Holden (as was to be expected from the author of the "Scripture Testimonies to the Divinity of our Lord Jesus") has evinced a special anxiety to oppose the glosses of the modern Socinians (or rather Humanitarians) on the one hand, and of the Romanists on the other.

All those passages which relate to the Divinity and atonement of our Saviour are clearly illustrated: they are too numerous to be distinctly specified here, but we cannot help calling our readers' attention to the notes on Matt. vi. 9—11, and xvi. 16, on the first ten verses of the first chapter of St. John's Gospel, and on Phil. ii. 8, 9, 11.

With respect to the peculiar dogmas of the Romanists, we would notice the observations on Matt. viii. 14; xvi. 18, 19; xxvi. 26 and 28; Luke xxvi. 10; Acts iv. 12, and viii. 31; 1 Cor. iii. 13, and ix. 5; 2 Thess. iv. 11; James iv. 14, 15, and 1 John v. 16. We extract the notes on Matt. xxvi. 26 and 28, in which the Romish tenet of transubstantiation is briefly but irrefragably refuted.

— *this is my body.*] On this text is built the monstrous doctrine of transubstantiation; yet by the same mode of arguing it might be evinced, from Ezek. v. 1—5, that the prophet's "hair" was the city of Jerusalem; from John x. 9, xv. 1, that Christ was literally "a door" and "a vine;" and from Matt. xxvi. 27; 1 Cor. ix. 25, that "the cup" was his blood, and that Christ commanded his disciples to drink and swallow "the cup." The expression, it is evident to common sense, means, "this represents my body." The verb substantive is often equivalent to *signifies, represents*; as, for instance, Gal. iv. 25, "this Agar is mount Sinai," *i. e.* represents mount Sinai; so Gen. xli. 26; Exod. xii. 11; 1 Cor. iv. 10; Rev. i. 20, v. 6—8, xi. 4, xvii. 12—18, xix. 8. We are to eat of the bread, which represents his body, as a mark or symbol of our partaking of the effects of the death of Christ, signified by its being broken.

27. *he took the cup.*] After supper:—Luke xxii. 20; 1 Cor. xi. 25.

— *Drink ye all of it.*] Rather, "drink ye all out of it." Hence it is plain, that all who come to the holy communion ought to drink of the cup, as well as to eat the bread. This also appears from the next verse, which concerns all believers, and from 1 Cor. xi. 25, et seq. Yet the Romanists withhold it from the laity!

28. *this is my blood.*] This represents my blood, (v. 26, note), the blood of the new covenant; *i. e.* the blood by which the new covenant is ratified, which blood "is shed for many for the remission of sins;" *i. e.* which will immediately be shed in order to procure the forgiveness of sins to all penitent believers. The present being put for the future, and "many" denoting *all*, as in ch. xx. 28; Mark x. 45, xiv. 24; Rom. v. 15—19, viii. 29; Heb. ix. 28, et al. It is here declared, that by the shedding of Christ's blood the new covenant was ratified, and the pardon of sins secured to men on the conditions of that covenant:—Exod. xxiv. 7, 8; Lev. xvii. 11; Jer. xxxi. 31; Zech. ix. 11; Col. i. 14—20; Heb. ix. 14, et seq. x. 4, et seq. xiii. 20.—Pp. 109, 110.

Among the many passages involving difficulty, which are satisfactorily elucidated, we would mention the following, viz. Matt. xiii. 31; xvi. 28; xviii. 10; xxi. 19; xxii. 11, and xxvi. 17; Mark xi. 13, and xvi. 16; Luke ii. 1, 2, and xvi. throughout; John iii. 1—20; v. 4; vi. 44; ix. 2; xviii. 31, and xx. 21; Rom. i.—xi.; Gal. iv. 21; Eph. v. 19 (a new and ingenious interpretation), and Heb. vii. 3.

Whatever may be the opinion formed, for their own private satis-

faction, by learned or pious individuals on the much litigated topics of election and predestination, these are no where inculcated in the Scriptures as doctrines which are of the essence of faith, or as articles of indispensable belief. They are not dogmas, *necessarily* to be propounded from the pulpit. Disregarding, therefore, the conflicting sentiments of controversialists, Mr. Holden has simply stated what appears to be the scripture doctrine on these subjects, guided by principles of sound critical interpretation, together with the careful comparison of really parallel passages. His notes on the following texts, which bear upon the points just stated, are particularly useful: viz. Matt. xx. 16; Acts ii. 23, 47, and xiii. 48; Rom. viii. 29, 30, and ix. 11, et seq.; 1 Cor. vi. 11; Eph. i. 4; Heb. vi. 4—5; 1 Pet. i. 1, and 1 John iii. 9. Of these various passages we can only find room for the notes on Rom. viii. 29, 30.

29. *whom he did foreknow,*] This, being connected with the preceding verse, must mean those whom he foreknew would "love God." Some render it, "whom he fore-approved," *i. e.* whom he from eternity regarded with especial favour. But whom did he thus regard? Clearly only those who "love him;" and, therefore, this coincides with the former interpretation, viz. those only who obey the calling, who embrace the Gospel, "he did predestinate to be conformed to the image of his Son;" *i. e.* in holiness here, 2 Cor. iii. 18; Eph. i. 3, et seq.; 2 Tim. i. 9; 1 Pet. i. 2, and in glory hereafter, 1 Cor. xv. 49; Phil. iii. 21; 1 John iii. 2, in order "that he might be the first-born among many brethren;" *i. e.* that he might be the head and chief of the redeemed, whom he condescends to call his brethren, as being joint-heirs with him in glory:—v. 17; Eph. i. 22, iv. 15; Col. i. 18; Heb. i. 6; Rev. i. 5.

30. *Moreover whom he did predestinate,*] Viz. to be conformed to the image of his Son, "them he also called," by the preaching of the Gospel; ch. ix. 24; Eph. iv. 4; Heb. ix. 15; 1 Pet. ii. 9; and whom he thus called, "them he also justified" by counting their faith for righteousness, ch. iii. 21, et seq.; and whom he justified, "them he also glorified," by admitting them to the happiness of heaven. The context shews that this verse relates to "them that love God;" and though the verbs are in the past time, this may be only, agreeably to an usual idiom, to denote the certainty of the event; or, as the tense will permit, they may be rendered in the present time. They are, at least, intended to describe the steps by which God's gracious purpose to bestow salvation on believers is carried into execution. Those persons whom God foreknew would "love him," be faithful and obedient, he predestinated, from all eternity, to be conformed to the image of his Son; and those whom he hath thus predestinated, he *first* calls by offering the salvation of the Gospel; *secondly* he justifies, pardons, and acquits them through faith; and *finally* glorifies them in heaven. Here is no intimation of an absolute and irrespective decree; but of an eternal decree to save and reward with endless felicity, *those whom God foreknew would love him.* Such is the scriptural view of predestination.—P. 373.

Such is a brief outline of Mr. Holden's work, which we trust will meet with a circulation commensurate to its merits. Should it be favourably received, he announces his intention of proceeding in another volume with a similar commentary on the Old Testament, to which will be subjoined requisite tables of Weights, Measures, Coins, &c. &c. and a general index of places, persons, and offices occurring in the Scriptures. We shall rejoice to announce the completion of this important undertaking.

## LITERARY REPORT.

*An Attempt to ascertain the Chronology of the Acts of the Apostles, and of St. Paul's Epistles. By the Rev. EDWARD BURTON, D.D. Regius Professor of Divinity, and Canon of Christ Church. Oxford: Parker. London: Rivingtons. 1830. 8vo. Pp. 107. Price 3s. 6d.*

THIS able tract first appeared in the *Quarterly Theological Review*, for April, 1828, as a critique upon Hug's "Introduction to the New Testament." Assuming the year 31 for the crucifixion of our Lord, and supposing the conversion of St. Paul to have happened in the same year, Dr. Burton places the first arrival of the Apostle at Rome, in the year 56. In this important date he is at variance with most chronologists; but our space forbids us to enter at large into the merits of the discussion. Suffice it to say, that the argument of the learned Professor is conducted throughout with the greatest perspicuity; and that he is supported in his result by Petavius, Capellus, Cave, and Bishop Burgess, and by the testimony of Eusebius, Jerome, and others of the Fathers. Proceeding upon these hypotheses, he has assigned the following dates to the Epistles of St. Paul. We annex, by way of comparison, the corresponding dates of Lardner and Michaelis.

|                     | A. D. | L.      | M.      |
|---------------------|-------|---------|---------|
| 1 Thessalonians .   | 46    | .. 52   | .. 51   |
| 2 Thessalonians .   | 47    | .. 52   | .. 51   |
| Titus .....         | 51    | .. 56   | .. 51-2 |
| Galatians .....     | 52    | .. 52-3 | .. 49   |
| 1 Corinthians ..... |       | .. 53   | .. 57   |
| 1 Timothy .....     |       | .. 56   | .. 58   |
| 2 Corinthians ..    | 53    | .. 57   | .. 58   |
| Romans .....        |       | .. 58   | .. 58   |
| Ephesians .....     | 58    | .. 61   | .. 64-5 |
| Colossians .....    |       | .. 62   | .. 64-5 |
| Philemon .....      |       | .. 62   | .. 64-5 |
| Philippians .....   |       | .. 62   | .. 65   |
| Hebrews .....       | 64-66 | .. 63   | .. 64-5 |
| 2 Timothy .....     |       | .. 61   | .. 66   |

*Reverendi Patris Lanceloti Andrews, Episcopi Wintoniensis, Preces privatae quotidianae Græcæ et Latine. Editio altera et emendatio. Londini: Pickering. 18mo. Pp. xi. 375. 12s.*

*The Private Devotions of Lancelot Andrews, Bishop of Winchester: translated from the Greek and Latin, by the Rev. PETER HALL, B. A. of Brasenose College, Oxford. To which is added, The Manual for the Sick, by the same learned Prelate. London: Pickering. 1830. 18mo. Pp. xxx. 456. 6s.*

THESE two beautiful little volumes are not nearly so well known as they ought to be, and we feel infinite gratification in directing that attention to them which they so richly deserve. The former is the Greek "Devotions" (accompanied with a Latin version) of Lancelot Andrews, Bishop of Winchester, originally published at Oxford in 1675, and long ago become a scarce book. The other, an English translation of the same work, of which the second part is now done into English for the first time, with the addition of the "Manual for the Sick," the Greek of which is lost, but the English was preserved in an old version by Dr. Drake. The translation by Stanhope, however desirable as a manual, conveys nothing whatever of the spirit of Bishop Andrews, and very little even of the form. By adhering rigidly to the language of the authorized version of the Bible, the present translator has given a more venerable and devotional air to the work; and we should be pleased to see his elegant version substituted for the flowery periods of Stanhope, which, with some alterations and additions by Bishop Horsley, is one of the books recommended on the list of the Society for Promoting Christian Knowledge.

In the execution of his task, the editor has corrected a vast number of errors and misprints, which had found their way into the Oxford edition of

the Greek; and throughout he has added a variety of references in almost every page. The prefatory memoir contains some account of his reasons for undertaking the work, as well as of the mode in which it is conducted. To the numerous testimonials there adduced in favour of the author of this Manual, may be added that recorded in the Appendix to the *Memoirs of Archdeacon Daubeny* (Guide to the Church, Vol. II. p. xvi.) where "this little book" (the version by Drake) is said to have been "never absent from his table to the day of his death."

We cannot conclude this notice, without speaking in the highest terms of the typography of the works before us, more especially of the English volume; it is a perfect gem. The Greek does not quite satisfy our eye, which has lately been accustomed to the beautiful Porsonian types of the Cambridge press; but withal we are not inclined to be over-fastidious. A medallion head of Andrews, beautifully executed, adorns the latter of the two volumes.

*The Book of Psalms, according to the Authorized Version, metrically arranged after the original Hebrew, and disposed in Chronological Order.* London: Bagster. 1830. 12mo. Pp. xv. 264. Price 4s. 6d.

THE Preface announces this neat little volume as the first of a series, intended to comprise the whole of the Scriptures in detached parts, printed in a large bold type, with a view to the accommodation of invalids, the convenience of travellers, and the ease of persons advanced in life. As far as the present specimen is concerned, it is well calculated not only for the purposes above-mentioned, but for affording much useful assistance towards a correct understanding of the Psalms. The text is that of the authorized Bible version, arranged according to the metrical parallelism of the Hebrew, as settled by Bishops Lowth and Jebb; and the Choral Psalms are properly subdivided, after Bishop Horsley, into their proper parts. The musical notes *Selah* and *Higgaion*, as being altogether unintelligible, are omitted; and in the place of the ancient

titles, a descriptive heading, with the author's name, and a short analysis of contents, is prefixed to each Psalm. A chronological disposition has been adopted, with references to the particular historical events to which the sacred melodies respectively belong. To render the whole complete, three tabular indices are annexed, pointing to the dates, the numbers, and the descriptions of each Psalm; and, in fact, nothing is omitted to furnish a complete self-interpreting edition of this delightful portion of Holy Writ.

*Brief Memorials of Jean Frédéric Oberlin, Pastor of Waldbach, in Alsace; and of Auguste Baron De Staël-Holstein; two distinguished Ornaments of the French Protestant Church: with an Introductory Sketch of the History of Christianity in France, from the Primitive Ages to the Present Day.* By the Rev. THOMAS SIMS, M. A. Author of "Christian Records," "Sermons partly illustrative of the Devotional Services of the Church of England," &c. &c. London: Nisbet. 1830. 12mo. Pp. xii. 180. Price 4s.

IN the former of these "Memorials" we have an interesting account of a sincere and zealous Christian pastor, dedicating, by a solemn act of devotion, himself, his time, and property, to the service of God, and the temporal and spiritual welfare of his flock; in the latter, we are presented with the short, but active life of a young nobleman, ardent in the cause of religion, and lending his personal aid to the diffusion of Christian knowledge. The characters of the two individuals are well sketched; and, though we cannot give our assent to the religious peculiarities either of themselves or their biographer, it would be unjust to speak of their unfeigned piety, extensive charity, and unceasing labours in the propagation of the Gospel, in other terms than those of the highest admiration. Oberlin's exertions in the ministry are a pattern of patient energy, which might be imitated with advantage by every minister of Christ; and well would it be for the Church of Christ if every one, with equal means, had a

corresponding spirit with that of De Staël. We should not have chosen the same objects as the young baron upon which to bestow our pains and property; but the zeal which he exhibited, and the sincerity of his heart, abundantly atone for what we think an error in judgment. We may say the same of Mr. Sims, who, worthy and amiable man as he is, is apt to mistake enthusiasm for religion, as the following will testify:—

One young person even refused to enter the marriage-state, that she might dedicate her time and strength, and the surplus of her gains, after a moderate allowance for herself, to the relief of the necessitous, and the support of religious institutions, such as the Bible Society, and that for missions.—P. 64.

This lady's zeal was certainly more laudable than her sense was conspicuous. And by the way, we should like Mr. Sims better, if he were to join in supporting the two Church Societies in preference to those which he seems at present so anxious to advance. His remarks, too, which are interspersed throughout his volume, in relation to the improvement of our country parishes and the sister kingdom, are not very likely to effect the beneficial ends which he expects. He is undoubtedly a good and zealous parish priest; and the sermons which he has lately published are a sufficient pledge of his anxious watchfulness over the flock of which he has the charge. Like his "Brief Memorials," they are not quite to our taste in some minor points; but we are not disposed to quarrel with him on account of certain notions, which, in common with some othersincere, though mistaken, Churchmen, he unfortunately entertains.

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*Proposed Improvements in Friendly Societies.* By the Rev. JOHN HODGSON, M.A. of Trinity College, Cambridge, Vicar of Sittingbourne, Kent, and Secretary to the Clergy Mutual Assurance Society. London: Rivingtons. Price 1s.

By means of the plan proposed in this little work, and called "the early

pay plan," a parent or other relation may, for a very small monthly contribution, during eight, ten, twelve, or twenty years, entitle a child, at the end of any such term, to the benefits in a friendly society of "sickness pay," "funeral pay," and a "deferred annuity," without any payment to be made for them afterwards. Or "sickness pay," &c. may be contributed for during the infancy of a child, to be due to him at fourteen or twenty-one in case of sickness, but upon the condition that the child at fourteen or twenty-one, when the contributions for such benefit have ceased, shall himself contribute from that time for other useful benefits in connexion with it. For instance, if John Cook pays for his son, Thomas Cook, aged under two years, 6½d. a month until he is fourteen, then Thomas Cook is to be entitled, at fourteen years of age, to 4s. weekly sickness pay, and 4l. at death, and have nothing more to pay after fourteen, except 2½d. a month for a deferred annuity of 2s. per week after sixty-five. In case Thomas Cook dies before his benefits commence, all the contributions paid for them are to be returned without interest, to defray his funeral expenses. The object of this plan seems to be, to secure those in the labouring classes as members in safe friendly societies before prejudice can act upon them, and to provide them with benefits upon terms of contribution at no one time so great as in old benefit clubs. From the preface to the second edition, it appears that the plan is working well in a district within the county of Kent, and we consider it to be admirably well adapted to overcome most, if not all the difficulties which have retarded the success of many of the societies established within the last few years, upon safe, because upon scientific principles. A great deal of valuable information respecting matters connected with friendly societies, is given in a popular manner, and we earnestly recommend the little work now before us to the consideration of every one who is interested in the formation and success of friendly societies.

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## A SERMON.

1 COR. x. 13.

*There hath no temptation taken you, but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will, with the temptation, also make a way to escape, that ye may be able to bear it.*

Two kinds of temptation particularly assault us, in this our probationary state—temptations of affliction or persecution, and temptations of seduction. But the text administers comfort to us all, under the various assaults of the world, the flesh, and the devil : “ There hath no temptation taken you but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will, with the temptation, also make a way to escape, that ye may be able to bear it.”

Temptations of affliction, or persecution, are sent for the trial of our constancy and sincerity in the faith ; and temptations of seduction, arising from the lusts of the flesh, or the instigations of the devil, are allowed, in order that, as we behave ourselves under them, we may approve ourselves virtuous, or be condemned as vicious. A crown of life is promised as the reward of our resisting either, or any kind of temptation : “ Blessed,” saith St. James, “ is the man that endureth temptation ; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”\*

I intend, in the following discourse, to consider some of the most common temptations that are apt to beset us in our Christian warfare, and to exhort you steadfastly to resist them, looking forward to the prize of your high calling in Christ Jesus.

First, then, let us consider temptations of affliction or persecution. The early Christians were particularly subject to them ; for Christianity, when first preached by the Apostles of Jesus Christ, was persecuted by the Jews, as well as by the heathens. The profession of a Christian was odious and despised ; and whoever is acquainted with ancient history knows to what sufferings the early Christians were exposed for their belief in Jesus. But, to their immortal praise, they still did profess to believe in their Redeemer, even though that profession was attended with many signal disadvantages to them in their communication with the world, and though it finally led to their deaths, which many of them met with a cheerfulness that was a natural result and signal proof of the holiness of the cause in which they were appointed to suffer. In this they resembled their divine Master, who was crucified : they took up *their* cross, and they followed Him to their graves.

Now, let us here pause awhile, and consider whether, should occasion arise, we are also prepared to take up *our* cross and to follow JESUS. We live at a time when Christianity is, happily, protected by the state ; when kings are its “ nursing fathers,” and queens its “ nursing mothers,”† and when, BLESSED BE GOD ! we are not doomed

\* James i. 12.

† Isaiah xlix. 23.



to suffering for believing in Christ. But, professing to believe in HIM, do we show, by our works, by our piety towards God, and by undissembled integrity towards our brethren, that we are, in deed and in truth, His disciples? If we do not, it is greatly to be feared that our profession is a mere compliance with prevailing fashion, and that, should God ever, in his infinite wisdom, as a trial of our faith, let persecution again prevail, *then* we might be found wanting. Alas! if we look abroad into the world, and observe of some the lukewarmness, the temporizing, the yielding in matters of greatest moment to an affected expediency, and the undisguised profligacy of others, it is much to be suspected that many who pass now as Christians, would fail of the crown promised to those who endure temptation; that they would, rather than suffer in their goods, their persons, or their private or public characters, follow the multitude; would not "hold fast" their "profession,"\* would make shipwreck of their faith, and would not endure unto the end.

It highly becomes us, each for himself, to look into his own heart, and reflect whether he is indeed so animated by the love of Christ, so attached to the purity of his doctrine, so sensible of the inestimable benefits which that Divine Person has purchased for the whole world by his sufferings, and so thoroughly resolved to hold fast the profession of his faith, without wavering, that he would be ready to endure evil report, to follow the blessed company of martyrs, and to seal, if called upon, his profession *by his blood*. If any one suspects that he might be wavering, when thus brought to the last severe trial, he may be assured that his belief is far from perfect. Let him ask of God, who giveth to all men liberally; and let him approve his faith by the holiness of his conduct: "Blessed is the man that" thus "endureth temptation," for the sake of Christ: "for, when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Another temptation of affliction, which indeed is most common among the sons of men, arises, often, from poverty. Poverty and riches are, equally, the appointment of God, the all-wise Governor of the universe, and they are both attended with their own peculiar temptations. I shall presently speak of the temptation of riches. First, let us consider those of poverty.

Poverty is observed to dispose many to murmur against God by reason of what *they* conceive an unequal distribution of the good things of this world; and thence they are apt to repine that their lot is less happy, as they fancy, than that of their more wealthy neighbours. But no individual can know how another is affected. Every one has his own peculiar pangs, fears, and anxieties. The rich and the powerful, certainly, have theirs; and happiness is chiefly dependant upon the unseen part of our lives. Besides, let it be supposed, however contrary it is to truth, that the rich *are* more happy than the poor—to murmur, on this account, is to murmur against God, who is the author and director of our condition and state in life, whatever it be; and it may be that poverty is the appointment of God, to try our

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\* Heb. iv. 14.

faith, whether we can *rejoice*, as we are commanded to rejoice, at the prosperity of our neighbour, or whether the sin of envy, and of jealous hatred, lurks secretly in the bosom, and there corrodes every generous sentiment.

Poverty, moreover, sometimes, in the weakness of poor human nature, tempts to acts of dishonesty, of breach of trust, and of direct stealing. Character then departs, and an unsettled life commences. Habits of intemperance, of idleness, and debauchery are now, alas! too often and too readily contracted; and all peace and solid satisfaction of mind are far distant. Oh! how blessed, then, is the man who endureth the temptation of poverty, and committeth himself, in an honest life, and in an industrious calling, to the protection of THE ALMIGHTY! He will enjoy a peace which this world cannot give, and which none of the troubles of this world can take away. He will want nothing necessary to him in this world, and, "henceforth, there is laid up for him a crown, which God, the righteous Judge, shall give him," when all men, through the merits of Jesus Christ, shall be rewarded "according to the deeds done in the body."

Another temptation of affliction arises from sickness, when the spirit of man sinks low, and when all the cares, and even the ordinary pleasures of life, become as heavy burdens. In this state, man is too prone to become peevish, dissatisfied with all around him, and unmindful of the many mercies with which his gracious God still favours him. He thus adds fuel to his distemper, while he neglects to consider, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."\*

Instead, then, of indulging a restless temper, apt to murmur when the hand of God is upon us, let us humbly look up to Him for assistance in the day of need: let us patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever, by sickness, or any manner of adversity, it shall please his gracious goodness to visit us. In particular, in the season of sickness, let us call our ways to remembrance, and consider, diligently, those particulars whereby, in our lives past, we have offended: let us confess our sins unto God, and resolve, if he shall be pleased to restore us, to *sin no more*. This is to make the proper use of sickness, whenever it shall please God so to afflict us; and this is to endure temptation as becometh Christians.

It is not, indeed, meant that this calling our ways to remembrance, and thus confessing our sins, is our duty *only* when sickness weighs heavily upon us; for this is a duty frequently incumbent upon us, seeing that we live in a world of sorrow, of temptation, and of trial. But those serious reflections, and those pious purposes of amendment; that severe hatred of sin, and that sincere penitence, which are so seldom to be found in the hurry of life, are peculiarly proper in the chamber of sickness. When we are thus in heaviness, stretched, perhaps, upon our dying bed, let us, especially, think upon God, and we shall derive comfort to our souls, while we become like unto Christ by suffering patiently adversities, troubles, and sicknesses. "For he himself," our Saviour Christ, "went not up to joy, but first he suffered

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\* Heb. xii. 6.

pain; he entered not into his glory before he was crucified. So, truly, our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life.\*

These, just mentioned, are temptations of affliction. There are, also, temptations of seduction, peculiar to a state of health and prosperity, against which it is equally, if not more necessary, that we take good heed to guard ourselves. If, in a state of poverty, we be apt to murmur against God, and to be, secretly, jealous of those whom we fancy to be happier than ourselves; if, in the hour of adversity and need, we be impatient and almost inclined to give up our trust in God; on the other hand, in a state of prosperity, we are apt to become *forgetful of God*, and to fall into many sensual vices. Having a superabundance of the good things of this world, man is apt to abuse the bounty of God by intemperance, and to allow his inflamed appetites to betray him into divers sins.

In the conduct of the people of Israel, while they were fed by God in the wilderness, by manna rained down from heaven, we read, too plainly, the prevailing character of men, while all things proceed to their heart's desire. The Israelites, in the midst of their plenty, forgot God that created them, and fell into the abominations of those wicked nations that surrounded them. So, unless we watch and pray, health and prosperity, instead of being any real advantage to us, will be of the greatest disservice to us, by betraying us into sin. If the rich man has many comforts above the poor, he has, also, many anxieties and many temptations that the poor man knows not.

Seeing that we are thus surrounded by temptations, what reason have we, perpetually, to pray that God would not lead us into, that is, that he would impart to us of his grace that we be not overcome by, temptation; and that he would mercifully support us by his good Providence and the aids of his Holy Spirit. For this purpose, let us use our best endeavours to disarm temptations, and take away the power of them, by mortifying our lusts, and by subduing our vicious inclinations. God will assist us, if we diligently seek his assistance; but we must not ourselves be idle. We are commanded to "work out" our "salvation with fear and trembling;" words which imply the absolute necessity we are under to *strive* for the mastery over the world, the flesh, and the devil; and you are assured, if you be sincere, of success; since "it is God which worketh in you both to will and to do of his good pleasure."†

Let us consider, however, the necessity of our *own* diligence, and let us learn, by the purity of our lives, to be wise before it is too late. If we sow, in this world, to the Spirit, we shall taste of the fruits of the Spirit, in a life everlasting; and we shall, even here, discover more true joy to be adherent to virtuous actions than in all the feverish temptations of the world. "Watch ye," then, "stand fast in the faith, quit you like men; be strong"‡—"Take unto you the whole armour of God"§—"Resist the devil, and he will flee from you."||

\* Exhortation, in the Visitation of the Sick.

‡ 1 Cor. xvi. 13.

§ Eph. vi. 13.

† Philip. ii. 12, 13.

|| James iv. 7.

When distress, affliction, and temptation beset you, then, be assured that the trials of this present world are as nothing in comparison with the glory that shall be revealed hereafter, to such as fear God and keep his commandments.

And, that you may not want a proper example to animate you in your Christian walk, look unto JESUS, the Author and Finisher of your faith; "who for the joy that was set before him," conquered every earthly temptation, and "endured the cross, despising the shame."\* Imitate that sacred Personage in every action of his life that can be imitated by you: in his piety towards God; in his frequenting the appointed places of public worship; in his justice and kindness towards his fellow-creatures; in the purity of his actions; in the humility of his temper and conduct, and in his constant readiness to do the will of his heavenly Father. Finally, that you faint not under the troubles of life, remember that these are the words of Jesus Christ—"As many as I love I rebuke and chasten: be zealous, therefore, and repent." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."†

S. W.

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## MISCELLANEOUS.

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### ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

#### No. VI.

(Continued from p. 435.)

#### IGNATIUS.

Ἀνθρ ἦν τοῖς πᾶσιν Ἀποστολικός.—*Mart. Ignat.* § 1.

In the annals of Patristical Theology, there is no instance, perhaps, of greater diversity of opinion, and of warmer polemical discussion, than in the settlement of the long-contested question respecting the genuineness of the writings of Ignatius. The controversy mainly originated with the opponents of Episcopacy, in the latter part of the sixteenth century, and eventually called forth the energies of the learned Pearson, who has accurately and minutely investigated the subject in his *Vindiciæ Ignatianæ*. So explicit is the testimony of this venerable Father to the authority and divine appointment of Bishops, that it was natural with those who denied such authority to endeavour, by impugning his writings, to get rid of this weight of evidence against them; and the amazing difference which prevailed in the several editions which successively appeared of the Epistles ascribed to him contributed no inconsiderable support to their cause. Hence it became necessary to inquire whether *any* of the Epistles ascribed to Ignatius,

\* Heb. xii. 2.

† Rev. iii. 19, 21.

and *which* of them, were really his productions; and to ascertain the extent of corruption and interpolation with which those, that were intrinsically genuine, had been apparently defaced.

It was not till late in the fifteenth century that any writings of Ignatius were supposed to exist. In the year 1495 three *Latin* Epistles, bearing his name, were published in Paris; whereof one was addressed to the Virgin Mary, and the other two to St. John. Eleven others, also in *Latin*, appeared in 1498, and shortly afterwards an edition comprising the entire fourteen, with the addition of a fifteenth, addressed to *Maria*, a convert of *Cassobela*. Of the genuineness of these writings no doubt was entertained, till, after an interval of sixty years, the original Greek of the twelve Epistles last mentioned was edited by Valentine Pace, in 1557, from a MS. discovered in the Augustan Library, and reprinted by Morell in 1558. Various conflicting opinions respecting the relative value of the whole and particular portions of these long-lost letters were quickly set on foot; and while some maintained that all were forgeries, or ventured only to receive a part, others were equally earnest in their endeavours to establish the claims of the entire collection to the authorship of the martyred Bishop. Calvin denounced the whole fifteen, Greek as well as Latin, in one sweeping sentence of condemnation. Baronius rejected those of which the Latin only was extant, but retained the rest; and so also did Bellarmine, though he speaks with more confidence of those which are cited by the early writers. In this opinion Whiston afterwards persevered. Bilson and Casaubon admitted only seven of the twelve; and these seven were also regarded by several eminent critics as greatly corrupted and interpolated. This last opinion is unquestionably correct. Out of the twelve epistles still extant in Greek, there is no mention whatever of *five* in any Greek writer of the first five centuries; and the difference of style in which they are written, and the disagreement of much of their matter with the doctrine and discipline of the primitive Church, plainly attest their spuriousness. The three Latin Epistles, which were first published, have still stronger evidence against them. In spirit they are directly opposed to the known character of Ignatius; they were altogether unknown to any Greek writer whatsoever; they bear the most decisive marks of having been originally written in Latin, and do not correspond internally with the age to which they are assigned. As far as the inscriptions of the seven remaining Epistles are concerned, they certainly coincide with those which Ignatius is historically known to have written, and they contain passages which are cited from the writings of Ignatius by subsequent authors: but the variations which are sometimes found to exist between the original and cited passages, the absence of some passages so cited altogether, and the heretical notions occasionally introduced, afford the most unequivocal proof of the grossest corruption and interpolation.

In 1623 a conjectural edition was published at Geneva by Nicolas Vedelius, with marginal notes, in which it was attempted to separate the genuine matter from the spurious additions and alterations, with which it was defaced. As might have been expected, however, the proposed elisions and emendations were involved in the greatest un-

certainly: much that really belonged to Ignatius was cancelled, and much that was supposititious retained. It now occurred to Archbishop Usher, from the circumstance that a passage, cited by Theodoret from Ignatius, which could not be found in either the Greek copies, or in the Latin versions, had been again cited, *totidem verbis*, by three English divines; that some MS. or MSS. more correct than those hitherto made public, might possibly be lodged in some library in England. Accordingly, a search being instituted, two *Latin* MSS. were discovered, both of which contained the passage in question; the one in the library of Caius College, Cambridge, and the other in the private library of the then Bishop of Norwich. By a diligent collation of these MSS. with the interpolated copies, the Archbishop produced, in 1644, an edition corrected almost to certainty; and about two years afterwards the discovery of a MS. by Isaac Vossius, in the Medicean Library at Florence, containing six of the Epistles mentioned by Eusebius in the original Greek, furnished a complete edition of what are now called the *Shorter Epistles*, with the exception of that to the Romans; which last was brought to a degree of almost unquestionable integrity by the help of the ancient Latin version. At length all doubt was removed respecting this also, by means of a Greek uninterpolated copy, which was published by Ruinart, at Paris, in 1689.

Such is the history of the different stages through which the Epistles ascribed to Ignatius passed, till they arrived at that degree of purity in which we now possess them. It remains, therefore, to inquire, upon what grounds we are justified in receiving them, in this corrected form, as the genuine productions of this Apostolic Father. That seven letters were written by him, in his way from Antioch to Rome, we have already stated in the account of his life; and the statement rests upon the express authority of Eusebius (*Hist. Eccl.* III. 36.) and Jerome (*Script.* III. §. 16.) It appears, also, from the Epistle written by Polycarp to the Philippians, which is still extant, that he transmitted to them a collection of all the Epistles of Ignatius which had come to his hands; among which he particularly mentions those addressed to himself, and the church of Smyrna, of which he was Bishop. Now we meet with quotations, from one or other of these seven Epistles, in Irenæus, Origen, Eusebius, Athanasius, Jerome, and Theodoret; all which quotations occur, precisely in the same words,\* in our present copies; nor has any citation from them been hitherto met with, which cannot be verified. Hence it is clear that the Epistles which we now possess are intrinsically the same as those which were known to the Fathers above enumerated; nor is any thing to be found in them which is inconsistent with the known character of their reputed writer, with the time in which he is said to have written them, or with the circumstance under which they are known to have been indited. Even Daille allows that our copies, and

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\* With one trifling exception. In *Iren.* v. 28, *ἄpros Χριστοῦ* is substituted for *ἄpros Θεοῦ*. This, however, is evidently an error of the copyists, as appears from the old versions both of Irenæus and Ignatius. A similar various reading is found in the MSS. of *Acts* xx. 28.



those employed by Eusebius, are the same ; though he would persuade us that both the one and the other were fabricated by some impostor, about two hundred years after the death of Ignatius. Upon this supposition the seven Epistles, which Ignatius is universally acknowledged to have written, and which Polycarp collected together for the use of the church at Philippi, must have been lost and forgotten in the interval between the death of Polycarp and the time of Eusebius. Had the true Epistles of Ignatius been in existence, it is altogether incredible that an historian, so diligent and so accurate as Eusebius, should have been imposed upon by a forgery, which it must have been comparatively easy to detect ; nor is it less improbable, that the letters of a Bishop so highly beloved and respected as the martyred Bishop of Antioch, collected as they had been for religious uses by his surviving friend, should have been so grossly neglected as to occasion their utter destruction within so short a period. At all events it must be allowed that Polycarp was in possession of the genuine Epistles of Ignatius. Two of them he mentions expressly ; four out of the other five were written in his presence at Smyrna ; and the fifth, addressed to the Philadelphians, was written at the same place, and at the same time, as that to Polycarp himself, and forwarded by his own deacon Burrhus to the place of its destination. There can be no doubt that these copies passed, unimpaired, into the hands of Irenæus, the disciple and friend of Polycarp ; and Eusebius (*Hist. Eccl. V. 8.*) relates, that there were many quotations from them in those works of this Father, which are now lost. If, therefore, these quotations had not appeared in the Epistles of Ignatius, according to the transcript in the possession of Eusebius, their absence, or any variation in matter or manner, would have immediately detected the fraud and led to its exposure. We may further add that Origen, who was born some time before the death of Irenæus, has left two citations from these Epistles, which are found in our copies ; and between Origen to Eusebius the interval was too short to admit of the destruction of one series of the Ignatian letters, and the substitution of another. It is but reasonable to conclude, therefore, that the Epistles which we now have, and which were divested of the corruptions, to which they had been exposed subsequently to the time of Eusebius, by Usher and Vossius, are the genuine writings of that Father. The interpolated copies are evidently forgeries of the sixth century ; and the support which they yield to the Arian heresy abundantly evinces the motive with which they were executed.

It must not be concealed, however, that Archbishop Usher, who strongly advocates the genuineness of six of the smaller Epistles, entertains great doubts respecting the seventh, addressed to Polycarp ; and Vossius admits that it exhibits a certain peculiarity of style which is calculated to create suspicion. But the use of the plural number, in some parts of the letter, is evidently intended to distinguish between the advice which he tenders immediately to Polycarp, and that which he recommends the Bishop to address to his flock. This will readily appear from the opening of the fifth section. Now Polycarp himself distinctly mentions a letter which he received from Ignatius ; and Eusebius (*ubi supra*), in connexion with the Epistle to the Church of



Smyrna, speaks also of another, which was written, ἰδίως τῷ ταύτης προηγουμένῳ Πολυκάρπῳ. The ancient Fathers ascribe this Epistle to Ignatius as well as the rest; and therefore the same evidence which is deemed conclusive in the one case, must also be admitted in the other.

Polycarp, at the close of his Epistle to the Philippians, describes the Epistles of Ignatius as "treating of faith and patience, and of all things pertaining to edification in the Lord Jesus." They are written in an animated, but inflated style; and bespeak a mind stored with the knowledge of Christ and the Gospel, rather than with the treasures of human learning. They breathe the genuine spirit of Christian devotion; they enforce the purest precepts; and abound in flowing exhortation to faith in the Redeemer, and obedience to his commands. The Epistle to Polycarp sets forth the character and duties of the Christian minister in the most lively and interesting colours. It exhorts him to watchfulness; to prayer and meditation; to public and private intercourse with his flock; it admonishes him to inquire into their peculiar condition and circumstances, and lays down certain rules relative to marriage and the duties of the married state. All the other Epistles, with the exception of that to the Romans, turn, for the most part, upon the same subjects. They open with an introductory greeting to the members of the church to which they are addressed; insist strongly upon the blessings of church union, public worship, and submission to ecclesiastical rulers; exhort all men to constant prayer for themselves and others; warn them against false teachers; and inculcate the paramount importance of faith, repentance, and good works. As the Epistle to the Romans exhibits most forcibly the feelings of the pious Bishop, and the temper of mind in which he was preparing to suffer for the cause of Christ, we shall give it entire from Grabe's *Spicilegium* :—

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ ἡλεημένῃ ἐν μεγαλειότητι πατρὸς ὑψίστου καὶ Ἰησοῦ Χριστοῦ τοῦ μόνου υἱοῦ αὐτοῦ, ἐκκλησίᾳ ἡγαπημένη καὶ πεφωτισμένη ἐν θελήματι τοῦ θελήσαντος τὰ πάντα, ἃ ἐστὶν κατὰ ἀγάπην Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, ἥτις καὶ προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων, ἀξιόθεος, ἀξιοπρεπής, ἀξιωμακάριστος, ἀξιέπαινος, ἀξιεπίτεκτος, ἀξιόαγνος, καὶ προκαθημένη τῆς ἀγάπης, χριστώννυμος, πατρώννυμος, ἣν καὶ ἀσπάζομαι ἐν ὀνόματι Ἰησοῦ Χριστοῦ, υἱοῦ πατρὸς, κατὰ σάρκα καὶ πνεῦμα ἡνωμένοις πάσῃ ἐντολῇ αὐτοῦ, πεπληρωμένοις χάριτος Θεοῦ ἀδιακρίτως, καὶ ἀποδυνάστευμένοις ἀπὸ παντὸς αλλοτρίου χρώματος, πλείστα ἐν Ἰησοῦ Χριστῷ τῷ Θεῷ ἡμῶν ἀμώμως χαίρειν.

Ἐπεὶ εὐξάμενος Θεῷ ἐπέτυχον ἰδεῖν ὑμῶν τὰ ἀξιόθεα πρόσωπα, ὥς καὶ πλέον ἢ ἡτοῦμην λαβεῖν, δεδεμένος ἐν Χριστῷ Ἰησοῦ ἐλπίζω ὑμᾶς ἀσάσασθαι, ἐάν περ θέλημα τοῦ Θεοῦ ἢ τοῦ ἀξιωθῆναι με εἰς τέλος εἶναι· ἡ μὲν γὰρ ἀρχὴ εὐκοινομήτός ἐστιν, ἐάν περ χάριτος ἐπιτύχῃ, εἰς τὸ τὸν κληρόν μου ἀνεμποδίστως ἀπολαβεῖν. Φοβοῦμαι γὰρ τὴν ὑμῶν ἀγάπην, μὴ αὐτὴ με ἀδικήσῃ· ὑμῖν γὰρ εὐχερές ἐστιν, ὃ θέλετε ποιῆσαι· ἐμοὶ δὲ δύσκολόν ἐστιν τοῦ Θεοῦ ἐπιτυχεῖν, ἐάν περ ὑμεῖς φείσεσθέ μου. Οὐ γὰρ θέλω ὑμῶν ἀνθρωπαρεσκῆσαι, ἀλλὰ Θεῷ ἀρέσαι, ὥσπερ καὶ ἀρέσκετε. Οὐ γὰρ ἐγώ

ποτε ἔξω καιρὸν τοιοῦτον, Θεοῦ ἐπιτυχεῖν· οὐτε ὑμεῖς, ἐὰν σιωπήσητε, κρείττονι ἔργῳ ἔχετε ἐπιγραφῆναι. Ἐὰν γὰρ σιωπήσητε ἀπ' ἐμοῦ, ἐγὼ γενήσομαι Θεοῦ· ἐὰν δὲ ἐρασθῆτε τῆς σαρκός μου, πάλιν ἔσομαι τρέχων. Πλέον μοι μὴ παράσχησθε τοῦ σπονδευασθῆναι Θεῷ, ὥς ἔτι θυσιαστήριον ἑτοιμόν ἐστιν, ἵνα ἐν ἀγάπῃ χορὸς γενόμενοι, ᾗσητε τῷ πατρὶ ἐν Χριστῷ Ἰησοῦ, ὅτι τὸν ἐπίσκοπον Συρίας ὁ Θεὸς κατηξίωσεν εὐρεθῆναι εἰς δύσιν ἀπὸ ἀνατολῆς μεταπεμφάμενος. Καλὸν τὸ δύναι ἀπὸ κόσμου πρὸς Θεόν, ἵνα εἰς αὐτὸν ἀνατείλω· οὐδέποτε ἐβασκάνατε οὐδένα, ἄλλους ἐδιδάξατε· ἐγὼ δὲ θέλω, ἵνα κακείνα βέβαια ἦ, ἃ μαθητεύοντες ἐντέλλεσθε. Μόνον μοι δύναιμι αἰτεῖσθε, ἔσωθén τε καὶ ἔξωθεν, ἵνα μὴ μόνον λέγω, ἀλλὰ καὶ θέλω· ἵνα μὴ μόνον λέγωμαι Χριστιανός, ἀλλὰ καὶ εὐρεθῶ. Ἐὰν γὰρ καὶ εὐρεθῶ, καὶ λέγεσθαι δύναμαι, καὶ τότε πιστὸς εἶναι, ὅταν κόσμῳ μὴ φαίνωμαι. Οὐδὲν φαινόμενον, αἰώνιον. Τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια. Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς Χριστός, ἐν πατρὶ ὢν, μᾶλλον φαίνεται. Οὐ σιωπῆς μόνον τὸ ἔργον, ἀλλὰ μεγέθους ἐστὶν ὁ Χριστιανισμός.

Ἐγὼ γράφω ταῖς ἐκκλησίαις, καὶ ἐντέλλομαι πᾶσιν, ὅτι ἐγὼ ἐκὼν ὑπὲρ Θεοῦ ἀποθνήσκω, ἐὰν περ ὑμεῖς μὴ κωλύσητε. Παρακαλῶ ὑμᾶς, μὴ εὐνοια ἀκαιροῦ γέννηθῆ μοι. Ἀφετέ με θηρίων εἶναι βορὰν, δι' ὧν ἔνεστιν Θεοῦ ἐπιτυχεῖν. Σίγῃς εἰμι Θεοῦ, καὶ δι' ὁδόντων θηρίων ἀλεῖσθαι, ἵνα καθαρὸς ἄρτος εὐρεθῶ τοῦ Χριστοῦ. Μᾶλλον κολακεύσατε τὰ θηρία, ἵνα μοι τάφος γένωνται, καὶ μηδὲν καταλίπωσι τοῦ σώματός μου, ἵνα μὴ κοιμηθῆς βαρὺς τινι γίνωμαι. Τότε ἔσομαι μαθητῆς ἀληθῶς τοῦ Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται. Διτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων θυσία εὐρεθῶ. Οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν· ἐκεῖνοι ἀπόστολοι· ἐγὼ κατάκριτος. Ἐκεῖνοι ἐλευθεροί· ἐγὼ δὲ μέχρι νῦν δούλος. Ἄλλ' ἐὰν πάθω, ἀπελεύθερος Ἰησοῦ, καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος. Νῦν μαινθάνω δεδεμένος μηδὲν ἐπιθυμεῖν κοσμικὸν ἢ μάταιον.

Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδεμένος ἑκα λεοπάρδοις, ὃ ἐστὶν στρατιωτῶν τάγμα, οἱ καὶ ἐνεργετοῦμενοι χεῖρους γίνονται. Ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι. Ἄλλ' οὐ παρὰ τουτο δεδिकाίωμαι. Ὁναίμην τῶν θηρίων τῶν ἐμοὶ ἡτοιασμένων, καὶ εὐχομαι, ἔτοιμά μοι εὐρεθῆναι, ἃ καὶ κολακεύσω, συντόμως με καταφαγεῖν, οὐχ ὥσπερ τινῶν δειλαινόμενα οὐχ ἤψαντο. Κἂν αὐτὰ δὲ ἄκουτα μὴ φέληση, ἐγὼ προσβιάσομαι. Συγγνώμην μοι ἔχετε· τί μοι συμφέρει, ἐγὼ γινώσκω. Νῦν ἄρχομαι μαθητῆς εἶναι. Μηδὲν με ζηλώσῃ τῶν ὁρατῶν καὶ ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. Πῦρ καὶ στανρός, θηρίων τε συστάσεις, ἀνατομαί, διαφρέσεις, σκορπισμοὶ ὁστέων, συγκοπὴ μελῶν, ἀλγημοὶ ὅλου τοῦ σώματος, κακαὶ κολάσεις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθωσαν· μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. Οὐδὲν μοι ὠφελήσει τὰ τετρὰ τοῦ κόσμου, οὐδὲ αἱ βασιλεῖαι τοῦ αἰῶνος τούτου· μᾶλλον μοι ἀποθανεῖν εἰς Χριστὸν Ἰησοῦν, ἢ βασιλεύειν τοῦ περάτων τῆς γῆς. Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; Ἐκείνον ζητῶ, τὸν ὑπὲρ ἡμῶν ἀποθιγόντα· ἐκείνον θέλω,

τὸν δὲ ἡμᾶς ἀναστάντα. Ὁ δὲ τοκετός μοι ἐπικείται. Σύνγνωτέ μοι, ἀδελφοί· μὴ ἐμποδίσθητέ μοι ζῆσαι· μὴ θελήσητέ μοι ἀποθανεῖν, τὸν τοῦ Θεοῦ θέλοντα εἶναι· κόσμῳ μὴ χαρήσησθε. Ἀφετέ με καθαρὸν φῶς λαβεῖν. Ἐκεῖ παραγενόμενος, ἄνθρωπος Θεοῦ ἔσομαι· ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου. Εἴ τις αὐτὸν ἐν ἑαυτῷ ἔχει, νοησάτω ὁ θέλω, καὶ συμπαθεῖτω μοι, εἰδὼς τὰ συνέχοντά με.

Ὁ ἄρχων τοῦ αἰῶνος τούτου διαρπάσαι με βούλεται, καὶ τὴν εἰς Θεὸν μου γνώμην διασθεῖραι. Μηδεὶς οὖν τῶν παρόντων ὑμῶν βοηθεῖτω αὐτῷ. Μᾶλλον ἐμοῦ γίνεσθε, τουτέστιν τοῦ Θεοῦ. Μὴ λαλεῖτε Ἰησοῦν Χριστὸν, κόσμον δὲ ἐπιθυμεῖτε. Βασκανία ἐν ὑμῖν μὴ κατοικεῖτω. Μηδ' ἂν ἐγὼ παρὼν παρακαλῶ ὑμᾶς, πείσθητέ μοι· τούτοις δὲ μᾶλλον πείσθητε, οἷς γράφω ὑμῖν. Ζῶν γράφω ὑμῖν, ἐρῶν τοῦ ἀποθανεῖν. Ὁ ἐμὸς ἔρως ἐσταύρωται, καὶ οὐκ ἔστιν ἐν ἐμοὶ πῦρ φιλόυλον· ὕδωρ δὲ ζῶν καὶ λαλοῦν ἐν ἐμοί, ἔσωθέν μοι λέγον· δεῦρο πρὸς τὸν πατέρα. Οὐχ ἥδομαι τροφῇ φθορᾶς, οὐδὲ ἡδοναῖς τοῦ βίου τούτου. Ἄρτον Θεοῦ θέλω, ἄρτον οὐράνιον, ἄρτον ζωῆς, ὃς ἔστιν σαρξ· Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ γενομένου ἐν ὑστέρῳ ἐκ σπέρματος Δαβὶδ καὶ Ἀβραάμ· καὶ πόμα Θεοῦ θέλω, τὸ αἷμα αὐτοῦ, ὃ ἔστιν ἀγάπη ἀφθαρτος, καὶ ἀένναος ζωῆς. Οὐκ ἔτι θέλω κατὰ ἀνθρώπους ζῆν. Τοῦτο δὲ ἔσται, ἐάν ὑμεῖς θελήσητε. Θελήσατε, ἵνα καὶ ὑμεῖς θεληθῆτε. Δι' ὁλίγων γραμμάτων αἰτοῦμαι ὑμᾶς, πιστεῦσατέ μοι. Ἰησοῦς δὲ Χριστὸς ὑμῖν ταῦτα φανερώσει, ὅτι ἀληθῶς λέγω. Τὸ ἄψευδές στόμα, ἐν ᾧ ὁ πατὴρ ἐλάλησεν ἀληθῶς. Αἰτήσασθε περὶ ἐμοῦ, ἵνα ἐπιτύχω. Οὐ κατὰ σάρκα ὑμῖν ἔγραψα, ἀλλὰ κατὰ γνώμην Θεοῦ. Ἐάν πάθω, ἡβελήσατε· ἐάν ἀποδοκιμασθῶ, ἐμισήσατε.

Μνημονεύετε ἐν τῇ προσευχῇ ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας, ἥτις ἀντὶ ἐμοῦ ποιμένη τῷ Θεῷ χρῆται. Μόνος αὐτὴν Ἰησοῦς Χριστὸς ἐπισκοπῆσει, καὶ ἡ ὑμῶν ἀγάπη. Ἐγὼ δὲ αἰσχύνομαι ἐξ αὐτῶν λέγεσθαι. Οὐδὲ γὰρ ἄξιός εἰμι, ὢν ἔσχατος αὐτῶν, καὶ ἔκρωμα. Ἀλλ' ἡλέμηαί τις εἶναι, ἐάν Θεοῦ ἐπιτύχω. Ἀσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα, καὶ ἡ ἀγάπη τῶν ἐκκλησιῶν, τῶν δεξαμένων με εἰς ὄνομα Ἰησοῦ Χριστοῦ, οὐχ ὡς παροδεύοντα· καὶ γὰρ αἱ μὴ προσήκουσαι μοι τῇ ὁρᾷ, τῇ κατὰ σάρκα, κατὰ πόλιν με προῆγον.

Γράφω δὲ ὑμῖν ταῦτα ἀπὸ Σμύρνης δι' Ἐφεσίων τῶν ἀξιωμακρίστων. Ἔστι δὲ καὶ ἅμα ἐμοὶ σὺν ἄλλοις πολλοῖς Κρόκος, τὸ ποθητὸν μοι ὄνομα. Περὶ τῶν προελθόντων με ἀπὸ Συρίας εἰς Ῥώμην εἰς ὁρᾶν τοῦ Θεοῦ, πιστεύω ὑμᾶς ἐπεγνωκέναι, οἷς καὶ ἐηλώσατε ἐγγύς με ὄντα. Πάντες γὰρ εἰσιν ἄξιοι τοῦ Θεοῦ καὶ ὑμῶν, οὓς πρέπον ὑμῖν ἐστίν κατὰ πάντα ἀναπαύσαι. Ἐγραψα δὲ ὑμῖν ταῦτα, τῇ πρὸ ἐννέα καλανδῶν Σεπτεμβρίων, τουτέστιν Ἀνγούστου ἐκαδὴ τρίτῃ. Ἐφώσθε εἰς τέλος ἐν ὑπομονῇ Ἰησοῦ Χριστοῦ. Ἀμήν.

The testimony of Ignatius to the divine appointment of Episcopacy is full and unequivocal; as well as to three orders, of Bishops, Priests, and Deacons, in the primitive Church. Without these orders, he says expressly, that "no Church can exist" (Epist. Trall. 3.); and the

respective duties of each, and the reverence due to them, are inculcated in a variety of passages. See Epist. Ephes. iii. 6. Magnes. ii. 3, 6, 7, 13. Trall. ii. 3, 7, 13. Phil. i. 4, 7, 10. Smyrn. viii. 9, 12. Pol. iv. 5, 6, *et passim*. Equally explicit are his declarations of those fundamental doctrines of Christianity—the divinity, humanity, and atonement of Christ; and he takes every occasion of combating the rising heresy of the *Docetæ*, who maintained that Christ was a *phantom*, and suffered only in appearance. The attentive reader will have observed several allusions of this kind in the Epistle to the Romans, which it is therefore needless to particularise. In that to the Ephesians, besides the inscription which speaks of Christ as God, and other equally direct assertions of his divinity, the following sentence occurs in §. 7:—*Εἰς ἱατρὸς ἐστὶν σαρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος Θεὸς, ἐν θανάτῳ ζωὴ ἀληθινή, καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ, πρῶτον παθητὸς καὶ τότε ἀπαθής*. So again, in c. 18. *Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκκοφορήθη ὑπὸ Μαρίας κατ' οἰκονομίαν Θεοῦ, ἐκ σπέρματος μὲν Δαβὶδ, πνεύματος δὲ ἁγίου*. It may be observed, by the way, that these citations not only attest the divine nature of Christ, but completely refute an assertion of the Unitarians, that “Justin is the first writer who mentions the miraculous conception.” The pre-existence of our Lord is expressly asserted in Epist. Magnes, §. 6; and, to close our authorities with one of peculiar weight, he is represented to Polycarp (§. 3.) as “beyond all time, eternal, invisible,” and as “suffering in various ways for our sakes.”

Of the early editions of Ignatius, including the *Editio Princeps* by Pace, notice has already been taken. Among those published since that of Vossius, in 1648, the best are those of *Salvinus* (8vo.) and *Smith* (4to.), both printed at Oxford in 1708 and 1709 respectively. The latter contains some previously unedited notes of Pearson. In the collection of Cotelierius the student is presented with the whole of the interpolated Epistles, as well as the ancient Latin versions; together with the *Indicæ Ignatiance*, and a variety of matter connected with the Ignatian controversy.

#### THEOLOGICAL STUDIES.

MR. EDITOR,—I cannot make you a better return for the pleasure with which I perused the Synopsis of Theological Studies digested by Bishop Lloyd, and published in your Number for June, than by referring you to the school in which he was instructed, and transcribing the syllabus of Bishop Randolph's Course of Lectures, delivered by him, while he occupied the chair of the Regius Professor of Divinity at Oxford. I subjoin the list of the books to which he referred in the course of his argument, or which he recommended to the attention of his hearers. The syllabus will show the comprehensive scheme of these Lectures: I wish it were in my power to exhibit the clear and elegant language, the luminous arrangement, the erudition, and the theology, which distinguished them, and which must ever remain in the memory of those who heard them. It was hardly possible to study in such a school without improvement,

or without being impressed with the sound principles which form the character of the English Divine. I can scarcely now anticipate such a pleasure, but I know of few things, which, in the present state of English theology, could render more honour to the name of Randolph, or more service to the Church of which he was the constant defender, than the publication of these Lectures.

I add a list of books recommended to the use of Candidates for Orders, by Bishop Randolph, immediately after his translation to Bangor, in 1806.

I remain your very faithful Servant,

M.

## NO. XII. BISHOP RANDOLPH'S LIST.

### *Heads of a Course of Lectures in Divinity.*

#### LECTURE I.

Introduction—Distribution of the subject—Divinity, either Philosophical or Revealed—Philosophical Divinity, either internal or external; either of which may be considered as pure, or as mixed with revealed truths.

Revealed Divinity—1, Historical; 2, Critical; or 3, Doctrinal—the Historical divisible into four great periods, besides the historical evidence of the authenticity of the Christian Religion and of the Scriptures—The Critical, either explanatory or corrective; the former explanatory, 1, of the Text; 2, of Customs and Manners; 3, of Opinions.

Doctrinal Divinity consists, 1, of Doctrines of Faith; 2, of Moral Duty.

From the above branches considered together arises another, which may be called Argumentative Divinity; including the necessity and use of Revelation—Use of reason in matters of Religion—Nature of Evidence from Prophecies—Miracles—Internal Doctrines, &c.

*Encheiridion Theologicum—Jones on the Canon—Pearson on the Creed—Wells's Geography—Stillingfleet's Origines Sacrae—Wheatly on the Common Prayer—Burnet on the Articles—The Homilies.*

#### LECTURE II.

##### PART I.—*Philosophical or Natural Religion.*

First question concerning the Being of a God.—This proved, 1, from the marks of design and from the order and beauty visible in the world; 2, confirmed by universal consent; 3, proved scientifically, from the relation of cause and effect; 4, from internal consciousness; 5, from the necessity of a final as well as efficient cause—Objections from the notion of a material cause answered.

Confirmation of the above arguments from Scripture—

*Ray on the Creation—Cudworth's Intellectual System.*

#### LECTURE III.

Natural Attributes of the Deity—Unity of God—Arguments for it—Objection from the supposed general consent of antiquity in the contrary opinion answered.

Eternity of God—Spirituality of God—Infinite power of God displayed in the Creation.

*Writings of Maimonides.*

#### LECTURE IV.

Providence of God—in the natural, and moral world—General—Particular—Other attributes included in his Omnipotence.

Moral Attributes—Wisdom of God—Goodness of God—Consideration arising from his Attributes taken together.

Objections to the truths of Natural Religion answered—

*King's Origin of Evil—Hale's Origination of Mankind.*

#### LECTURE V.

Origin of Evil—a question arising out of Natural Religion—State of the question—Opinions of the Ancients on that subject—Manichæan Doctrine—a refutation of it—Difficulty of the question—A solution proposed with respect to natural—and moral evil.

Writers on the subject of Natural Religion—

*King's Origin of Evil—Wilkins's Natural Religion—Stillingfleet's Origines Sacra—Grotius de Veritate—Hale's Origination of Mankind—Cudworth's Intellectual System—Wollaston's Religion of Nature Delineated—Clarke on the Attributes—Clarke's Sermons, Vol. I.—Bentley's Sermons at Boyle's Lectures.*

#### LECTURE VI.

Moral Philosophy—a branch of Natural Religion, though of itself a distinct science—Objects of it—of two kinds—private and public—the one subordinate to the other—Use of it in Religious Studies—Agreement of Ethical Philosophy and Religion—the latter supplies the deficiencies of the former.

Immortality of the Soul—Proofs of it from Natural Reason, confirmed by Scripture.

*Cumberland de Legibus Naturæ—Scott's Christian Life—Butler's Sermons—Wilkins's Natural Religion—Baxter's Inquiry into the Nature of the Human Soul—Stillingfleet's Origines Sacra.*

#### LECTURE VII.

*Transition from Natural to Revealed Religion.*

Revelation—Short arguments for the use, and necessity of a revelation—Revelations—Patriarchal—Jewish—Christian—Evidence which accompanied each at their promulgation—Authority of the Patriarchal Revelations depends upon the Jewish—Jewish confirmed by Miracles—by a visible display of God's Power—by his constant protection of his people—by Prophecy—Similar Evidence given of the Christian Revelation—Difference of the Evidence of Miracles and Prophecy in this case—Miracles the basis of all other proof—In what manner they want confirmation—Confirmed by Prophecy and by Internal Evidence.

*Coneybear's Defence of Revealed Religion—Gibson's Pastoral Letters—Gastrel on the Certainty of Revelation—Gastrel's Sermons at Boyle's Lectures—Limborch's Amica Collatio cum Erudito Judæo.*

#### LECTURE VIII.

*PART II. Revealed Religion.—Part I. Historical.*

Use of this part of Revealed Religion—First Period of Sacred History—Patriarchal—contained in the Book of Genesis—Antiquity of that Book—Antediluvian History—Creation—Fall—Deluge—collateral proofs of the Deluge—Consistency of the early part of the Mosaic account—and of the History as resumed after the Deluge to the Dispersion—Account of that event—Origin of nations—Mosaic History now more confined—Call of Abraham—History from thence to the sojourning in Egypt—Book of Genesis, useful as an account of ancient manners—Origin of the idolatrous religions of other nations.

*Stillingfleet's Origines Sacra—Bochart's Geographia Sacra—Shuckford's Connexions—Allix's Reflexions—Selden de Diis Syris Syntagmata Duo.*

#### LECTURE IX.

Jewish History—Division of it into five Portions—two already considered—third Part unconnected with other History, and to be learned from the Scriptures

only—visible manifestation of God in it—thence called a Theocracy—God their Legislator—Design of the Jewish Law—Division into Moral—Civil and Ceremonial—Contents of the four last Books of the Pentateuch—Journeys of the Israelites in the Wilderness.

Observations on the Pentateuch—1, that it is the foundation and introduction to the rest of the Scriptures; 2, that it contains the opening of a system to be gradually unfolded.

Books of Joshua—Judges—Ruth—Samuel—nature and contents of each.

Beginning of Sacred Books of Hymns and Prophecies—Sacred Chronology—Geography.

*Bryant's Plagues of Egypt—Josephus contra Apion—Allix's Reflexions—Carmel's Dictionary—Selden de Diis Syris—Vitringa's Synagoge Vetus—Cunæus de Republicâ Hebræorum—Godwin's Hebrew Antiquities—Lamy's Apparatus Biblicus—Louman's Civil Government of the Hebrews—Lewis's Jewish Antiquities—Spencer de Legibus Hebræorum—Sigonius de Republicâ Hebræorum—Reland's Antiquitates—Beveridge's Institutiones Chronologicæ—Raleigh's History of the World—Reland's Palestina a veteribus Monumentis illustrata.*

#### LECTURE X.

Fourth Period of Sacred History before Christ; connected with Profane History—with that of the Assyrian Empire—of the kingdoms of Babylon, Media, and Egypt—that of the Persian Empire—Scriptural History begins to fail—the Prophetical Books to be taken into the account—Reasons why the Prophecies were now collected into separate books, and why the cessation of Prophecy at this time took place.

Fifth Period. Jewish accounts—Greek—Roman—Josephus—his History of the Jews.

*Hearne's Ductor Historicus—Prideaux's Connexions—Josephus's Jewish Antiquities—Raleigh's History of the World—Ancient Universal History—Sulpicius Severus.*

#### LECTURE XI.

History of Christ and his Apostles—the Second great Period in Historical Divinity—divisible into two parts—1, History of Christ himself—2, of his Apostles—Gospel History how to be studied—Incarnation—Life—and Resurrection of Christ.

Acts of the Apostles—Propagation of the Gospel in Judæa—in other countries—Argument in favour of the Christian religion resulting from this narrative.

*Beausobre's and L'Enfant's Introduction—Lardner's Credibility—Townson on the Gospels—Townson on the Resurrection—Eusebii Canones—Le Clerc's Harmony—Archbishop Newcome's Harmony—West on the Resurrection—Ditton on the Resurrection—Sherlock's Trial of the Witnesses—Pearson's Annales Paulini.*

#### LECTURE XII.

Ecclesiastical History—Late beginning of it as a separate portion of History—Two Periods—1st, from the promulgation of Christianity to the Reformation; 2d, from the Reformation to the present time.

Subjects of Ecclesiastical History three—1st, Internal State and Constitution of the Churches—2d, External History of them—3d, Internal Doctrine and opinions.

Internal State at first obscure—Ministers—Rites and Ceremonies—Points to be inquired into are—1, Laws of the Primitive Church; 2, Origin of the present; 3, Origin of Corruptions—Power of the Pope—Authority of General Councils.

External History—Propagation of Christianity by the Apostles—in succeeding ages—Persecutions of the first ages—Causes of them—Establishment of Christianity in the Roman Empire—in the nations which succeeded.

Internal Doctrine—affected by the state of learning—Heresies—method of classing them—specimens of it for the six first centuries.



## Ecclesiastical Historians—

*Cave's Historia Literaria—Hall's Divine Right of Episcopacy—Sanderson's Episcopacy not prejudicial to Civil Government—Sclater's Original Draught of the Primitive Church—Maurice's Defence of Episcopacy—Maurice's Vindication of the Primitive Church—Bingham's Ecclesiastical Antiquities—Mosheim de Rebus Christianorum ante Constantinum—Fabricii Lux Salutaris Evangelii—Mosheim's, Dupin's, Tillemont's, and Fleury's Ecclesiastical Histories.*

## LECTURE XIII.

Instances of Popish Corruptions—Purgatory—Satisfaction—Indulgences—Image Worship—Relics—Invocation of Saints—Monastic Institutions.

*Vossii Theses Theologicae.*

## LECTURE XIV.

Reformation—a remarkable era—connected with the Restoration of Learning—Reformation divided into two parts—1, General History of the beginning of it; 2, Particular History of it in England—Preparatory Circumstances—Wickliffe—Bohemian Reformers—Reformation begun by Luther—Progress of it under him—and Melancthon—Augsburgh Confession—Reformation in Switzerland under Zuinglius—Calvin—Causes of Division between the Calvinists and Lutherans—Arminians and Calvinists—Council of Trent.

Reformation of the Church of England under Henry VIII.—Cranmer—Reformation considered with regard to three points—1, Infallibility of the Pope—2, Transubstantiation—3, Translation of the Scriptures and Liturgy—Reformation under Edward VI.—Queen Mary—Queen Elizabeth—Beginning of Dissensions at that time.

*Sylloge Confessionum—Father Paul's History of the Council of Trent—Sleidan's History of the Reformation—Seckendorf's Historia Lutheranismi—Beausobre's Diet of Augsburgh—Jewel's Defence of his Apology—Field on the Church—Chillingworth's Works—Bishop Gibson's Collection of Tracts against Popery—Cranmer's necessary Erudition of a Christian Man—Cranmer's Reformatio Legum Ecclesiasticarum—Burnet's History of the Reformation—Burnet's History abridged—Hooker's Ecclesiastical Polity—Jewel's Apology—Nowel's Catechism—Nowel's Controversial Book against Durman.*

## LECTURE XV.

Dissensions of the Church of England—History of that Church resumed from the beginning of Queen Elizabeth's reign—attempts of the Papists—Sectaries at first were chiefly dissenters in discipline—Origin of this controversy—Bishop Hooper—Troubles at Frankfort—Different dispositions of the English Protestants at the opening of Queen Elizabeth's reign—Acts of Supremacy and Uniformity—Restoration of King Edward's Liturgy and Articles—Convocation of 1562—Dispute about the Habits in 1564—Other causes of dissent—Separation in 1566—Cartwright the author of further troubles—Admonition to Parliament—Controversy arising therefrom—Presbyterian Churches set up—Measures taken to suppress them—Measures and divisions of the Dissenters—Brownists and Baronnists—Archbishop Whitgift's Six Articles—Contest at its height in his time—Holy discipline of the Puritans, with Bancroft's Answer—their application to Parliament—Libels—Dispute between Travers and Hooker—Lambeth Articles—Heads of Difference—Other Sects and Controversies of this reign—State of the Church on the accession of King James—Millenary Petition and Hampton Court Conference.

*Bishop Gibson's Tracts—Hooker's Ecclesiastical Polity—Bishop Barlow's Account of the Conference at Hampton Court—Speech of Grotius before the Magistrates of Amsterdam, 1616.*

## LECTURE XVI.

History of the Church of England and Dissenters continued—Measures in favour of the Church in James the First's time—Alterations in the Liturgy—new Translation of the Bible—Canons—Establishment of Episcopacy in Scotland—Articles of Perth—Irish Articles.

Beginnings of difference in point of Doctrine—Synod of Dort—its influence on the Church of England—King James's Prohibition.

Accession of Charles I.—State of Religion during the peaceable part of his reign—Causes of the troubles in the Church—Progress of the attack on the Church in the Long Parliament—Assembly of Divines—Solemn League and Covenant—Proceedings of the Assembly in their revival of the Articles—their Directory—Form of Church Government—Confession of Faith—Catechisms, &c.—Opposition of the Independents—Account of that sect—of the Erastians—Anabaptists—Quakers and other sects—Restoration—Views and Proceedings of the Presbyterians at that time—Savoy Conference—Short view of later controversies.

*Izaak Walton's Lives—Edwards's Gangrana—Barclay's Apology—Leland's Deistical Writers.*

## LECTURE XVII.

Canon of Scripture—Explanation of the term—Question divided into two parts—1, whether the books were authentic—2, whether the writers were inspired.

Canon of Old Testament—Testimony of the Jews—Settling of the Jewish Canon—Number and division of the Jewish Books—Confirmation of the Testimony of the Jews by Christ and his Apostles.

Books of the Old Testament considered singly—Divine Authority of the Pentateuch established by various arguments—Books of Joshua and Judges—probably written near the time of the transactions—Books of Samuel—Kings and Chronicles—Ezra—Nehemiah and Esther—when and by whom written—Internal evidence of all these Books as compared with the Law or Pentateuch—Prophetical Books—order of them—evidence of their authenticity—Psalms—Proverbs, and other Books of Solomon—Book of Job—Custom of reading the Scriptures, and means of preserving them entire—Testimony of the Samaritans to the Law—of the Egyptian Jews to the whole Old Testament.

Old Testament not abrogated, but accomplished by the New—hence the ceremonial and judicial parts superseded.

*Chillingworth's Sermons.*

## LECTURE XVIII.

Canon of New Testament a new Question—Public use and reading of the New Testament—Societies of Christians governed by it—Public authority in favour of the Books of the New Testament—Private testimony—Circumstances of publication—Spurious Books—Ecclesiastical Books—Testimony of enemies—of heretics—of Ancient Versions—Internal Evidence—Controverted Books.

Apocrypha of Old Testament—New Testament.

Inspiration of Scripture—Proofs of it—How to be understood.

Traditions.

*Paley's Evidences—Horæ Paulinæ—Gibson's Pastoral Letters—Cosins's History of the Canon of the New Testament—Jones on the Canon of the New Testament.—Horbery's Sermons.*

## LECTURE XIX.

*Revealed Religion.—Part II. Critical.*

Criticism—Explanatory or Corrective—Explanatory depends—1, on a knowledge of languages—in sacred criticism, of Greek and Hebrew—State of the Greek language in the time of the Apostles—three things to be

attended to in their language—Use of Hebrew Literature—Simplicity and particularities of the language—State of the Hebrew language at the return from captivity—Origin and use of the points.

2. Explanatory criticism depends on critical skill to be acquired by preparation and exercise.

3. In an inferior degree on the assistance of commentators—Commentators of different kinds—1, Miscellaneous—Character of those of different ages—2, Paraphrasts—3, Harmonists—Concordances—4, such as explain local customs, or, 5, local opinions.

*Raphelii Annotationes in S. S.*—*Elsneri Observationes Philologicae*—*Palaiet Observationes Philologicae*—*Lightfoot's Horæ Hebraicæ*—*Glassii Philologia Sacra*—*Poli Synopsis*—*Grotii Opera Theologica*—*The Commentaries of Patrick, Lowth, Arnold, and Whitby*—*Le Clerc's Commentary*—*Hammond on the New Testament*—*Wolfii Curæ Philologicae*—*Trapp on the Gospels*—*Fell on the Epistles*—*Locke on the Epistles*—*Clarke's Paraphrase*—*Taylor on the Romans*—*Pearce on the Colossians*—*Eusebii Canones*—*Taylor's Hebrew Concordance*—*Trommii Concordantia in LXX.*—*Schmidt's Concordantia in N. T.*—*Schleusner's Lexicon in N. T.*—*Bielii Thesaurus in LXX.*—*Harmer's Observations.*

#### LECTURE XX.

Corrective Criticism—use and importance of it—preparations for it—whether to be admitted in Scripture—Means of settling the text—1, MSS. use of them—2, printed editions—3, Ancient Versions—account of them—Septuagint—other Greek Versions—Italic—St. Jerome's—Vulgate—Samaritan Pentateuch—Chaldee Paraphrases—Syriac Version—other Oriental Versions—Polyglots—4. Citations of antient writers—conjecture included.

*Bentley's Phileleutheros Lipsiensis*—*The Prolegomena of Walton, Mill, and Wetstein.*

#### LECTURE XXI.

Other kinds of Criticism—room for them in Divinity—Historical—Argumentative—Occasion of writing each of St. Paul's Epistles—and the several Catholic Epistles—Criticism of style and composition—Interpretation of the Prophetical Writings—Types—Double sense of the Prophecies—Citations in the New Testament from the Old.

*Paley's Horæ Paulinæ*—*Percy's Key*—*Gibson's Pastoral Letters*—*Lardner's History of the Apostles and Evangelists*—*Pearson's Annales Paulini.*

#### LECTURE XXII.

*Revealed Religion.*—Part III. *Doctrinal.*

Doctrines relating to the Godhead—Probable use of Revelations concerning the Divine Perfections, and difficulty of comprehending them—Doctrine of the Trinity—Divinity and distinct Personality of the Father—of the Son—and of the Holy Ghost—These Articles proved from the New Testament—Confirmation of them from the Old Testament—and from the agreement of the Old and New Testaments—Consequences of the Doctrine—Nature of ancient testimony on the subject—Controversies.

*Stillingfleet's Sermon on the Mysteries of the Christian Faith*—*Bishop Bull's Defensio Fidei Nicænæ*—*Wall's History of Infant Baptism*—*Tillotson and Gastrel on the Trinity.*

#### LECTURE XXIII.

Redemption of Man—Office of the Word or Son in this Redemption—Necessity of his taking upon him the nature of man as set forth in Scripture—of his sufferings—Nature and Reasons (as far as revealed) of the Atonement made

by him—Motives of duty arising from this doctrine—Use of the Resurrection of Christ—his Ascension—Certainty of his second coming to judge the world.

*Hammond's Practical Catechism—Pearson on the Creed—Archbishop Wake on the Catechism.*

#### LECTURE XXIV.

Office of the Holy Ghost—Assistance given by him to the Apostles—His gifts in the early ages—His ordinary assistance to all sincere believers—how and where requisite—how subservient to faith, knowledge, obedience, and perseverance—promised in Scripture for all these purposes and no others—By what means the operation of the Spirit produces these effects—to whom given—Common or preventing and special or assisting grace—What may be learnt from the Scripture with respect to the manner of its operation—Moral uses of this promise.

*Barrington's Miscellanea Sacra—Rotheram on Faith—Stebbing's Treatise on the Operation of the Spirit.*

#### LECTURE XXV.

Condition of Man under the Christian Dispensation—Original Sin—Scriptural account of it agrees with experience and history.

Free Will—Preventing and assisting Grace—the scriptural doctrine not inconsistent with human liberty—Consequences of it.

*Stebbing's Treatises on Regeneration—on the Operations of the Holy Spirit—on Justification.*

#### LECTURE XXVI.

Condition of Man under the Christian Covenant continued—Articles XI. XII.—Justification by Faith—Scriptural sense and intention of the doctrine—Powers of man defective of themselves in these respects—Necessity of good works—Consistency of these two doctrines—Errors on these subjects—Articles XIII. XIV. XV. XVI.

Predestination—Difficulties attending it—Explanation of passages in Scripture concerning it—Of Article XVII.—Synod of Dort.

*Bull's Harmonia Apostolica—Rotheram on Faith—Vossii Theses Theologicae—Heylin's Life of Laud.*

#### LECTURE XXVII.

Moral Duties of Christianity—divided into Obedience and Repentance.—Obedience—the Decalogue—whether obligatory on Christians—whether a summary of the whole moral law—Moral law both of the Jews and of nature—now confirmed and enlarged by the Gospel.—Repentance—in what sense revealed by the Gospel—of what it consists—how it becomes a constant duty—Advantages of it.

Positive Duties partaking of a moral nature—Prayer and the Sabbath.

Prayer—a reasonable service considered with respect to natural religion—for what uses and reasons enjoined by Christianity—entitled to what promises, and on what grounds—Parts or kinds of prayer—how practised by Heathens, Jews, and Christians.

The Sabbath—Jewish law concerning it—whether equally binding on Christians—Uses and importance of it—Sabbatarian controversy.

*The Oxford Catechism—Archbishop Wake's Catechism—Smalridge's Sermons on Prayer.*

#### LECTURE XXVIII.

Duties of Christianity merely positive—Sacraments—Meaning, application, and abuse of the term Sacrament—Limitation of it by the Church of England—Common marks and properties of the Sacraments of the Church of England,

with the definition of the term arising therefrom—Sacraments of the Roman Catholic Church—and how far some of them obtain in the Church of England.

Sacrament of Baptism—Origin of the ceremony—Baptism of St. John—of Christ—Infant Baptism.

*Vossii Disputationes Theologicae*—Wall on Infant Baptism—Cranmer's *Catechism*.

#### LECTURE XXIX.

Sacrament of the Lord's Supper—presignified by the Jewish Passover—by their sacrifices—explained from the manner and words of institution compared with other passages of Scripture.

Abuses of this Sacrament—Doctrine of the real presence—of Transubstantiation—Elevation and adoration of the Host—Refusal of the cup to the laity—Roman Catholic Masses—Origin and account of them, with the objections made to them by Protestants—their repugnance to Scripture—Abuses of practice with regard to them—Private or Solitary masses—their frequency.

Excellence and simplicity of the Christian Religion with regard to positive injunctions and ceremonies.

*Waterland's Tracts against Hoadley*—*The Funeral of the Mass*: a Pamphlet.

#### LECTURE XXX.

##### PART III. *Argumentative Divinity.*

Argumentative Divinity consists of three parts. 1, Arguments from without; 2, Arguments arising from within; 3, Arguments of connexion and comparison.—1. External arguments relate to the necessity and use of religion—of revelation—Proper evidences of revelation—their kind and degree—Particular evidences—as Miracles—Prophecies—of what force, and liable to what exceptions—Combination of these evidences with each other, and with the internal excellence of doctrine—General evidence from the coherence of the whole scheme—and of the several particular evidences with each other—Use and sufficiency of reason in matters of revelation.

2. Internal arguments, either didactic or controversial—Objection from the want of universality.

3. Arguments of connexion and comparison.

*Rogers's Sermons*—*Butler's Analogy*—*Episcopii Theses Theologicae*—*Leslie's Short Method with the Deists, and with the Jews*—*Stillingfleet's Letter to a Deist*—*Coneybeare's Letter to a Deist*—*Leland's Deistical Writers*—*Boyle's Lectures, or abridged—Coneybeare on Miracles.*

#### LECTURE XXXI.

##### *Appendix.*

Nature of a Christian Church—Use of the word in Scripture—Universal or invisible Church—Particular or visible—Origin of Christian Churches—General form of them—their independence of each other—no claim of supremacy of power, or of infallibility in the ancient Church—Vanity of such pretensions in the Church of Rome—Art. XIX. Authority of the Church two-fold—of ordinary rites—and of determining controversies—Limitation of each—Art. XX.

*Hooker's Ecclesiastical Polity.*

#### LECTURE XXXII.

Authority of the Church in compiling a Liturgy and Articles—Liturgy—Expediency and necessity of it argued—Advantages and use of that of the Church of England—Account of its Compilation.

Book of Homilies—Design and nature of it.

Articles—Origin and use of Creeds—Confession of Augsburg—Origin of the Articles of the Church of England—Authority of them—Interpretation of them.

*Seckendorf Historia Lutheranismi—The Homilies—Sylloge Confessionum.*

### LECTURES XXXIII. XXXIV.

Common Prayer of England—Sources from whence derived—Account of each particular part, whence derived, &c.

*Wheatly on the Common Prayer—Nicholls on the Common Prayer—Bisse's Beauty of Holiness—L'Estrange's Divine Offices—Comber's Works.*

### LECTURE XXXV.

Ministerial Duty and Character—Necessity of a Ministry—The Apostles the first Ministers—their qualifications extraordinary—Knowledge of Religion now to be acquired by Study—Duty of previous study—of a continuance of it—Duty of Example, with other general Duties.

Particular Duties—Interpretation of Scripture—Teaching—Performance of the Public Services—of the Occasional Services—particularly catechising—Private duties—Visitation of the Sick—Various parochial duties—of example—of advice and assistance—Recapitulation.

*Sermons of Tillotson, Barrow, Clarke, and others—Oxford Catechism—The same, Second Part—Burnet's Pastoral Care—Secker's Charges—Stillingfleet's Ecclesiastical Laws—Bp. Jeremy Taylor's Works.*

### *Books recommended to the Candidates for Holy Orders.*

#### I.

Bishop Gibson's Family Devotions.  
Nelson's Devotions.  
Bp. Burnet's Pastoral Care.  
Abp. Secker's Charges.

#### II.

Jenkin's Reasonableness of Christianity.  
Bp. Berkeley's Minute Philosopher.  
Dr. Rogers's Eight Sermons on the Necessity of Divine Revelation.

#### III.

Grotius de Veritate Religionis Christianæ.  
Leslie's Truth of Christianity vindicated.  
Leslie's Short and Easy Method with the Deists.  
Bp. Stillingfleet's Origines Sacræ.  
Millar's History of Christianity.  
Echard's Ecclesiastical History.  
Prideaux's Connexion.

#### IV.

An English Bible, with marginal references.

Richardson's Canon of the New Testament.  
Jones's Canon of the New Testament.  
Bp. Cosins's Canon of the Holy Scripture.

#### V.

Ostervald's Arguments of the Books of Scripture.  
Gray's Key to the Old Testament.  
Bp. Percy's Key to the New Testament.  
English Concordance.  
Collier's Sacred Interpreter.  
Patrick, Lowth, and Whitby's Commentaries.  
Pole's Synopsis.  
Wells's Geography.  
Dr. Trapp on the Gospels.  
Bp. Fell on the Epistles.  
Dr. Hammond on the New Testament.

#### VI.

Archdeacon Elis on the Thirty-nine Articles.  
Welchman on the Thirty-nine Articles, Latin or English.  
Sylloge Confessionum, 1805.

Gastrell's Christian Institutes.  
 Dr. Waterland's Tracts on the Trinity.  
 Bp. Bull's Works in Latin.  
 Dr. John Berriman's Sermons.  
 Dr. William Berriman's Sermons.  
 Dr. Ridley's Eight Sermons.  
 Dr. Hammond's Works.  
 Dr. Stebbing's Polemical Tracts.

## VII.

Oxford Catechism, 1790.  
 Abp. Wake's Catechism.  
 Nowell's Catechism, Latin, 1795.  
 Abp. Secker's Lectures on the Catechism.  
 Bp. Pearson on the Creed.  
 Stackhouse on the Creed.  
 Dodwell on the Creed.  
 Dr. Comber on the Primitive Use of Liturgies.  
 Abp. King on the Inventions of Men in the Worship of God.

## VIII.

Dr. Clarke's Three Essays on Baptism, &c.

Archdeacon Yardley on Baptism and Confirmation.

Vossius de Sacramentorum vi et efficaciâ: printed with Nowell's Catechism.

Bp. Gibson on the Lord's Supper.  
 Dr. Cudworth on ditto.

## IX.

Hooker's Ecclesiastical Polity.  
 Bp. Jewel's Apology, Latin or English.  
 Nicholl's Defensio Ecclesiæ Anglicanæ.  
 The same in English.  
 Wheatly on the Common Prayer.  
 Dr. Stanhope on the Epistles and Gospels.  
 Mr. Nelson's Feasts and Fasts.

## X.

Clergyman's Assistant.  
 Dr. Grey's Ecclesiastical Law.  
 Bp. Gibson on Visitations, Parochial and General.  
 Dean Prideaux on the Duty of Churchwardens.  
 Burn's Ecclesiastical Law.

## OUR LORD'S DISCOURSE WITH NICODEMUS.

NOTHING can be more certain than that the right understanding of a conversation depends much on a previous knowledge of the habits and opinions of the persons who hold it. Often, when we hear two mutual friends, who are strangers to us, conversing, we find that though the terms they use are simple and common, yet that the ideas conveyed are very different from those which we should affix to them, and that they are interested or informed by expressions which to us convey no precise meaning whatever. This is strikingly the case in the conversations of men who have been educated at the same school or college, or those who have served in the same ship or regiment; and, to come more nearly to the point, almost every religious body has a peculiar phraseology in the communication of religious doctrines, which is frequently unintelligible to the members of other sects.

That the Jews, at the time of our Saviour's ministry upon earth, had such an esoteric language is clear, even from the casual notices which appear in the Gospels. "The anointed one,"—"He that should come,"—"The kingdom of God," were expressions familiar to the Jews, and to which they attached distinct conventional ideas; while to a Gentile it would have been necessary to explain the same ideas by a long and careful periphrasis. Many of these Jewish expressions, which occur in the New Testament, are familiar and intelligible to every careful reader of the Old; but there are others for which we shall in vain seek an explanation from that source. The Jews had other doctrines besides those which were taught them by the Law and the Prophets;



their traditions are frequently noticed by our Saviour, and a knowledge of these traditions throws considerable light on many difficult passages of Scripture, and on none more eminently than on the discourse of our Lord to Nicodemus.

This master in Israel came to Jesus with a full conviction that he was a teacher sent from God. The exact question which he put to Jesus is not specified by the Evangelist, but the answer sufficiently shews that it must have been something respecting the nature of Messiah's kingdom, and the terms of admission into it. Now we must necessarily presume that Nicodemus entertained, respecting this kingdom, the notions universally prevalent among his countrymen: that he expected a temporal deliverer, a Prince to sit upon the throne of David, who should trample the Gentile nations under his feet, and raise the seed of Abraham to a higher degree of glory and power than they had ever enjoyed, even at the most glorious period of their history. The prevalence of these expectations among the Jews, as being admitted by all commentators, and evident from numerous passages of the New Testament, I do not think it necessary to prove.

But, 2dly, they believed that in this triumph of Messiah all were to partake who were entitled to the benefits of the Mosaic covenant, that is to say, all the descendants of Abraham, and all who had been admitted by proselytism into the bosom of the Jewish church. For these points the reader may consult Lightfoot's *Harmony of the Evangelists* on John iii. 3.

It was to such notions, then, that Jesus addressed himself when he said, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." Now all agree, that by the kingdom of God is meant the Gospel dispensation, the reign of Messiah; and that, from his previous habits of thinking and speaking, Nicodemus could have no hesitation in so understanding it; but all are not agreed as to whether Nicodemus understood what was meant by the expression, "unless a man be born again," or "from above," nor indeed are theologians of the present time unanimous as to the sense of the expression.

To me it appears certain that our Saviour wished to instruct the mind of Nicodemus, and at least probable, that for this purpose he would use terms which he knew were familiar and intelligible. We learn from R. Maimonides, as quoted by Lightfoot (Vol. XII. p. 255), "The Gentile that is made a proselyte, and the servant that is made free, behold he is like a *child new born*:" and other Jewish doctors teach that so completely was the proselyte considered a new creature, as that all his former ties of consanguinity were completely annihilated.

Here then we see that Nicodemus, as a Jew, must have known of a change familiarly described as a *new birth*. But, further, it is worthy of remark, that this new birth took place in and by baptism. For the same Maimonides (as quoted by Lightfoot, Vol. IV. p. 409), says, "It is necessary that the proselyte be baptized before a triumvirate, or before a consistory of three. As they circumcise and baptize proselytes, so they circumcise and baptize servants taken from the heathen."

From all this it follows, I think, that the sense in which Nicodemus

must have understood the declaration of our Saviour, is, that unless a man be admitted into covenant with God by baptism, he cannot participate in the glory and blessedness of Messiah's kingdom.

To this Nicodemus answered, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" From the turn of expression here used, many have supposed that Nicodemus had no notion of a *moral regeneration*, and that the only meaning he could attach to our Saviour's declaration was the necessity of a second *physical birth*. But if we take into account that Nicodemus must have heard and understood the phrase, *new birth*, long before he came to Jesus, we shall see that his answer is equivalent to this, "I know that a heathen must be born again before he can be admitted into covenant with God; but how can a Jew, who, by his natural birth and descent from Abraham, is already admitted to all the privileges of the covenant; how can he be readmitted, or what need has he of moral regeneration?"

In the fifth verse our Saviour proceeds to repeat the universal necessity of regeneration, and to point out somewhat more particularly its nature and efficacy—"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

It is not easy to see upon what principles of interpretation some theologians have denied that water baptism is here alluded to. We have already seen that the only new birth of which Nicodemus had any previous notion was a baptismal one; and we know that from the day of Pentecost no individual was admitted into the church of Christ, which is the *kingdom of God*, but by the washing of regeneration in water baptism. The regeneration, however, with which Nicodemus was familiar, was merely of water; it was a symbol merely, not a sacrament: whereas the Christian new birth was to be not of water only, but of the Spirit also; it was to be a sacrament, in which an inward spiritual grace accompanied the outward visible sign.

In the sixth verse it appears that a contrast is drawn between the privileges of the Jews, as born of the seed of Abraham according to the *flesh*; and the privileges of Christians as born anew of the Spirit. Every Jewish descendant of Abraham inherited from his great progenitor valuable privileges; but he inherited also from him that sinful nature subject to the dominion of the bodily appetites, which is in the New Testament so frequently designated by the term *flesh*. But, on the contrary, he who is born anew of the Spirit receives such a grant of spiritual assistance as enables the spirit to overcome the flesh, so that spirit, not flesh, shall be the predominating and ruling principle within him. And here we shall do well to hold strictly to the parallelism of the two covenants. Every child of Abraham was entitled to the privileges of the Mosaic law, and the enjoyment of the earthly Canaan: but if he neglected the ordinances of God, broke the ritual covenant, and perseveringly rejected the ritual means of reconciliation, he was cut off from the commonwealth of Israel. So also the Christian is, by his baptismal new birth, entitled to the privileges of the new covenant, and the enjoyment of the heavenly Jerusalem; but if he rejects the spiritual blessings to which he has attained a right, and "counts the blood of the covenant wherewith he was sealed an unholy

thing," nothing then remains for him but to be cast forth and virtually separated from the body of Christ as a branch that is withered.

In the seventh and eighth verses, our Saviour again recurs to that which constituted the whole difficulty to the mind of Nicodemus; "Marvel not that I said unto thee, *Ye* must be born again." Now why is there the sudden change from the singular to the plural? and why does Jesus alter the expression he had before used, and say, *Ye* must be born again, instead of *a man* must be born again? The change was made emphatically to declare that this new birth was requisite for Jews as well as for Gentiles; not only for men generally, but for *you*, the descendants of Abraham according to the flesh.

The next verse is the only one in which I would propose any variation from the authorized version: and that variation is to render *πνευμα* at the commencement of it by *spirit* rather than *wind*.\* And this alteration appears requisite on two grounds: first, upon the general principles of translation, which require that an important technical term shall be rendered uniformly, if possible, throughout any compact discourse in which it is frequently used. Now it is clear that *πνευμα*, which occurs four times in this discourse, does, in three of the cases, undoubtedly mean *spirit*. And besides, in no other case in the New Testament does *πνευμα* occur in the sense of *wind*, *ανεμος* being uniformly used for that purpose. The word *φωνη* is also more properly expressive of an *articulate sound*, than of a *noise* like that occasioned by the wind: while *ὁπὸν θελει* appears at least to refer to a subject capable of volition.

But besides these arguments from verbal criticism, the whole argument leads to the conclusion that *wind* cannot be the proper rendering of *πνευμα* in this text. The commentators generally presume that Nicodemus could not bring himself to believe that such great effects as deserved the name of a new birth could be produced by an invisible agent; and that Jesus directed his attention to the powerful effects produced by the *wind*, as an expressive illustration of the efficacy of the *Spirit*. But no where in this dialogue is it hinted that Nicodemus had any doubts of the power of invisible agents. As a Jew, he must have known that the world was created by an invisible agent, and that the formation and natural birth of every human being was the work of invisible agency; how then could he doubt but that the same invisible agent had power to effect the new birth also?

On the other hand, we have seen that his previous opinions must have disinclined him to receive two most fundamental truths respecting the kingdom of Messiah. He doubted that it could be indifferently open to Jew and Gentile, and he doubted whether there was any possible sense in which a descendant of Abraham could be *born again*. To these doubts Jesus addressed himself, saying in substance, "Marvel not if I have said that you, even you, the descendants of Abraham, must be born anew of water and of the Spirit, before you can be admitted into the kingdom of Messiah. The Spirit breathes, that is to say, exerts his spiritualizing agency where and upon whom

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\* In this I follow the Vulgate version.

he pleases. You are conscious of his dictates; but you cannot know that he comes to you in virtue of your natural descent from Abraham, and you cannot tell to what other classes and nations of men he may extend his saving efficacy. So is every one that is born of the Spirit; he is the object of an act of free grace, for which he can give no reason, but that such is the gracious will of the Spirit towards him."

On the remainder of this interesting discourse I have nothing new to offer; and indeed I find that the remarks which I have made are not so absolutely new as I imagined them to be. To those who have learned to consider the writings of Calvin and his followers as authoritative expositions of the sense of Scripture, I am aware that the manner in which regeneration is here spoken of will appear strange and unscriptural. But the theological technology of the Jews was a very different thing from that of the Calvinists, and no one was ever more aware of this difference than that most learned Calvinist, Lightfoot.

T.

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PSALM CIV.

SWELL high, my soul, thy grateful lays,  
 Exulting in thy Maker's praise.  
 O! Lord of majesty and might,  
 Clothed in Thy robe of living light,  
 Kind hast Thou veiled from mortal eye  
 Thy glories in the curtaining sky,  
 And bade the aerial waters meet  
 A mighty mass beneath Thy feet.  
 The winged wind that bears Thee, shrouds  
 Thy splendours in the chariot clouds!  
 While the angelic host rejoice  
 To hear and to obey thy voice!  
 The lightning hastens to fulfil  
 The awful sentence of Thy will!  
 The Lord bade earth arise;—the Lord  
 Fixed her firm centre by a word.  
 The gathering deep, at His command,  
 Sprang up and 'whelmed the drowning land;  
 Till mercy check'd the greedy main,  
 And spake the earth to life again.  
 Then sank the flood, and gentler rills  
 Burst fruitful from a thousand hills;  
 Where foamed the torrent, peaceful sail  
 Soft rivers down the smiling vale,  
 A liquid plenty; on whose brink  
 The thirsty cattle stoop to drink;  
 The wild ass scents the moistened air  
 And quaffs refreshing coolness there.  
 While all beside the banks are heard  
 The wood-notes of the merry bird,  
 As, watching o'er her prospering brood,  
 She tunes her voice to gratitude.  
 Thine, gracious Lord, the heaven-sent shower  
 That soothes the summer's sultry hour;  
 Thine, as around the sun-beams dance,  
 Each burst of fresh luxuriance.

Thence from the velvet womb of earth,  
Spring fruits, and herbs, and trees to birth ;  
And cattle, as they idly stray,  
Nip the soft grass that clothes their way.  
To cheer man's thoughtless heart, the vine  
Bears its rich load of gladsome wine ;  
The olives juicy odours shed,  
To swell the honours of his head ;  
And health and strength are onward borne,  
Triumphant in the waving corn.  
Wide, Libanus, athwart each glade  
Thy cedars spread an holy shade,  
Their mighty branches upward fling,  
And glory in eternal spring.  
There, undisturbed, in simple rest,  
The sparrow builds its little nest ;  
There broods above each pine-clad walk  
The lonely summer-loving stork ;  
The goat, the rabbit, and the hare,  
In fearless freedom wander there.  
Lord, by Thy laws the infant sun  
First learned his ordered course to run ;  
And the pale moon, with feebler ray,  
To catch the sinking fires of day.  
Shrouded in that uncertain light,  
Roam forth the wanderers of the night ;  
The lion quits his forest-sward,  
And seeks provision of the Lord.  
But lo ! on balmy zephyrs borne,  
Wake the faint blushes of the morn ;  
Instinctively the savage train  
Speed to their secret haunts again,  
And man resumes his daily toil,  
Sole monarch of the kindred soil.  
Lord ! in each view we ceaseless trace  
The wonders of almighty grace ;  
These are the works thy wisdom plann'd,  
The varied creatures of Thy hand !  
Nor these alone glad tribute bring  
To Thee, their Maker, and their King ;  
Sporting around the coral caves,  
Where Ocean rolls his ancient waves ;  
Unnumbered forms their pastimes keep,  
And animate the busy deep.  
There go the ships—and in the sun  
Basks idly the Leviathan ;  
While countless myriads, by his side,  
Among the dimpled waters glide.  
These to Thy mercies anxious flee,  
And ask and gain support from Thee ;  
Or conscious, hide their trembling form,  
And quake beneath the mighty storm ;  
At Thy rebuke, dissolve again,  
And melt into the empty main.  
Born in that smile, whose faintest ray  
Beams brightly a celestial day,  
Calms every storm, and dries all tears,  
The halcyon of a thousand spheres.

O! if, my God, Thy glorious power  
 Alone can rule the varying hour;  
 If, at thy frown, in mortal dread,  
 Earth comes to hide her palsied head;  
 If, at thy touch, the mountains glow  
 With flames amid its wreaths of snow;  
 Then may Thy mercy ever be  
 Eternal as Thy majesty!  
 O! bless the Lord, my soul, and raise  
 The voice He gave to sing His praise;  
 And may the humble tribute rise  
 A grateful offering to the skies.  
 Vengeance shall seal the sinner's fate,  
 And all his "house be desolate;"  
 While with himself, his dearest schemes  
 Fade as a madman's idle dreams.  
 Be thine, my soul, an holier, happier, strain,  
 To hymn the mercy that thou hop'st to gain.

E. B.

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 AUGMENTATION OF SMALL LIVINGS.

MR. EDITOR,—Since much has been said of late respecting the disproportion of emoluments in the Church Establishment, may I be permitted to suggest one plain and simple mode of improvement in this respect, to which no reasonable objection can be urged. By the 5th of Queen Anne, cap. 4, the Archbishops and Bishops of each Diocese are required to inform themselves, by the oaths of witnesses, of the *clear improved yearly value* of every benefice, with care of souls, within their respective jurisdictions, which does not amount to 50*l.* per annum, and to certify the same into the Exchequer, in order that such benefices may be discharged from the payment of the First-fruits and Tenths, and that all above the value should, by their First-fruits and Tenths, contribute to the augmentation of the former. The Governors of the Royal Bounty have proceeded in the regular course of augmentation since the year 1714, on the valuation then made of all ecclesiastical preferment; but it is computed that 300 years will elapse before all the livings, already certified as under 50*l.*, will, under the present system, be augmented even to that sum. If the present improved value of all ecclesiastical property, *to which no care of souls is annexed*, were ascertained, which the same act of Queen Anne might, I presume, empower the Bishop to do, and the First-fruits and Tenths of such property applied to the augmentation of such small benefices, in the course of fifteen years each benefice would be rendered sufficient for the residence of a beneficed clergyman. Nothing can be more equitable than that every ecclesiastical preferment, which has not the care of souls, should contribute the *actual value* of its First-fruits and Tenths to the augmentation of benefices which have the *care of souls*.\*

T. R. B.,

Napton Vicarage, Warwickshire.

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\* Our Correspondent should have suggested some plan by which *Lay Impropriators* might have assisted in the fulfilment of his laudable proposal.



## THE BIBLE.

"A single book has saved me; but that book is not of human origin. Long had I despised it; long had I deemed it a class-book for credulity and ignorance; until, having investigated the Gospel of Christ, with an ardent desire to ascertain its truth, its pages proffered to my inquiries the sublimest knowledge of man and nature, and the simplest and, at the same time, the most exalted system of Moral Ethics. Faith, hope, and charity were rekindled in my bosom: and every advancing step strengthened me in the conviction, that its morals are as superior to human morals, as its dogmas are superior to human opinions."—M. L. BAUTAIN, M.D. *Professor of Philosophy to the Faculty of Literature at Strasburg*, 1827.

## TO THE SYNDICATE OF THE CLARENDON PRESS, OXFORD.

GENTLEMEN,—I have long had the intention of addressing a few words to you on the printing of folio Prayer-books for the desks of churches and chapels; and the necessity of giving a new edition, on occasion of our recent loss, seems to present a proper opportunity. Every circumstance tending to the propriety and decorum of the prayer and praises of the admirable service of the Church of England cannot but be worthy of notice: through the favour, therefore, of the *Christian Remembrancer*, I beg to observe, that I have been in Holy Orders upwards of thirty-four years, and have, during that time, performed the service generally three or four times a week, and for some years twice every day; consequently have had much experience in the several points conducing to the decorum of that service: to one of those points, connected with the printing of those prayers for the public use of the Clergy, it appears advisable to call your particular attention. I have repeatedly observed in the performance of others, and have myself felt the inconvenience of *turning over a leaf during the utterance* of a prayer, occasioned by the printer having arranged the letter-press so that a part of the composition is on one page, and another part on the following page. The person officiating is therefore compelled to prepare himself by previously taking the leaf in his hand; or should he omit this interruption to the congregation, he is in danger of inconveniently attracting their attention from their devotions, by a hesitation in turning the leaf over; or sometimes by two leaves adhering together: and all this interruption is occasioned without the least necessity, as perhaps half a page, or even more, is left blank at the end of the Morning, and the same at the Evening Service. This hindrance and inconvenience might easily be prevented by arranging the blank spaces on each page so that the whole of every prayer should appear on the same page.

While I am on the subject of printing, it may be as well also to notice the alterations and omissions that are sometimes made by the compositor, without competent authority, and without correction by the superintendent of the press. It may be sufficient, for

the present, to observe, that in the General Thanksgiving the word "that" is inserted instead of "such a" between the words "us" and "due": the word "may" has been in several editions omitted between the word "we" and "shew," to the maiming of the sentence: and the word "also" between the words "but" and "in," to the manifest and entire change and injury of the sense; making it appear that the writer expressed himself as if we were *not* to praise God with our lips, when we praise him in our lives. In the 90th Psalm, in the Burial Service, the letter "s" is omitted, turning the particle "so" into the interjection "O"; thus entirely altering the sense of the verse, and rendering useless the reference in our Bibles to the 4th verse of the 39th Psalm.

CLERICUS SEXAGENARIUS.

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## MONTHLY REGISTER.

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### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### *The Second Annual Report of the Hackney District Committee.*

AFTER the full detail given of the views and operations of this District Committee, in the First Annual Report of their proceedings, little can remain to expatiate upon in any subsequent Report of an Institution, so uniform and steady in its general course and designs, except the gradual extension of its objects, and the success of its exertions. In these respects, the Managing Committee is able most satisfactorily to congratulate the Subscribers. The respective accounts of Bibles, books, and tracts, issued in the two years since its commencement, will, when placed in juxtaposition, fully warrant this assertion:

#### *From April, 1828, to April, 1829.*

|                           |     |
|---------------------------|-----|
| Bibles .....              | 84  |
| Testaments .....          | 5   |
| Common Prayer-Books ..... | 192 |
| Books and Tracts .....    | 709 |
| Total .....               | 990 |

#### *From April, 1829, to April, 1830.*

|                           |      |
|---------------------------|------|
| Bibles .....              | 90   |
| Testaments .....          | 73   |
| Common Prayer-Books ..... | 153  |
| Books and Tracts .....    | 2192 |
| Total .....               | 2508 |

This increased circulation is the more gratifying, from the fact being well known, that in the second year of an Institution of this kind, there are causes which generally operate to diminish the number of issues, and to enlarge the account of the first year beyond that of any succeeding ones, viz. the stronger impetus which the zeal of the originators usually gives to any fresh project, the novelty of it, and the greater demand necessarily to be expected in the earlier stages of its establishment. But here the reverse has been the case; a decided augmentation in numbers to a considerable extent has been the result, compared with that of the preceding year. The united objects embraced by this Society with such effect and utility, namely, of joining to the distribution of the Bible, that of its best commentary, the Liturgy of the Church of England, aided by explanatory, practical, and well-authorized treatises on the Scriptures, and the offices of our National Church, must deservedly give it the preference with the members of that Church, and enlist the affections of men in its behalf.

In the workhouse, too, small sets of appropriate books and tracts have been given for the use of its healthy in-

mates, in addition to those of the sick wards, by whom they have been welcomed with much thankfulness.

To one very gratifying feature, arising out of an eminently useful branch of this Society—the establishment of Lending Libraries—the Committee have peculiar pleasure in adverting—the rapid increase of applicants in this Central Division of the parish, and in that of South Hackney, for the use of the books. During the first year very few demands were made upon them, in great measure

owing to want of information on the subject. But in the course of this last year, nearly a thousand applications have been received; and so greatly has the number of readers been increased, that one set of books, intended to have been sent back, was retained, and even a third set would not be superfluous.

To this Report is added a very sensible letter, recommending the beneficial effects of the two great Societies to the notice of the inhabitants of Hackney.

### NATIONAL SOCIETY.

#### *Report of the General Committee, 1830.*

THE Committee state that 2,609 places have schools directly or indirectly connected with the National Society, of which 2,595 are daily and Sunday, and 1,053 Sunday-schools for children of either sex. Of these, the places which have made returns within the last two years, amount to 2,571. By which it appears that there are 123,182 boys, and 93,389 girls, receiving *daily* instruction, and 67,101 boys, and 62,106 girls, taught on *Sundays only*; making a total of 345,778 children educated in National Schools. The same returns also show, that whilst in some places there has been an increase, amounting altogether to 5,968 scholars, in others there has been a decrease of 2,589, leaving on the whole an increase of 3,379 children during the last year, in the old-established schools. The value of this summary may be estimated by a comparison with the results presented to the public in former years. In 1813, (two years after the formation of the Society) there were 230 schools in union, containing 40,484 children. In 1817, (when the Society was incorporated,) the statement made was, schools, 725, scholars, 117,000; and in 1820, (the period at which the last account was published, previous to that from which this corrected estimate was formed,) there were 1,614 schools,

and rather more than 200,000 scholars. These totals are now carried up to 2,609 places, containing about 3,670 schools, with about 346,000 scholars.

Since the year 1811, the National Society has expended (in addition to the annual charges of the Central Schools, &c.) about 74,500*l.* for promoting the building, enlargement, &c. of school-rooms; and it appears, that in the same time, the occasional grants of the local Societies have amounted to above 18,400*l.*, in addition to 437*l.* appropriated in annual grants for the current expenses of schools in their several districts.

The Committee beg also to enumerate the other subjects which have engaged their attention during the past year. Of these, the first to be mentioned is the Central School, which continues under the same superintendence as in former years. The average number of boys on the books during the last year, has been 356, and of girls, 195; the average attendance of the boys has been 311, and of the girls, 166; it appears also, that since the last report, 232 boys, and 121 girls, have left the school.

Fifteen masters, and sixteen mistresses, have been admitted for instruction from schools in the country; thirty-four schools have been provided

with permanent masters or mistresses; and twenty-one with assistants and monitors for a limited period.

The most important event of the past year, in regard to the Society's funds, has been the closing of the King's Letter account. It is already known to the public, that the money collected under authority of his Majesty's Letter, in 1823, was set apart as a separate fund, in aid of the erection, enlargement, and fitting-up of school-rooms to be permanently secured for the purposes of education; and the appropriation of the sum actually collected has also been announced. But the Committee have now to report, that the school-rooms in aid of which the whole produce of the Letter was applied, have been built, and the grants claimed and paid; the advantages expected from its expenditure are therefore obtained; and it remains only to state the precise amount of the sum appropriated in this manner, namely, 32,709*l.* 11*s.* which came into the hands of the Committee in the following manner, viz.—

|   | £.       | s. | d. |
|---|----------|----|----|
| The net receipts invested in the public funds ..... | 28,146   | 1  | 0  |
| Dividends from 1824 to 1830.....                    | 3,622    | 10 | 0  |
| Profit on the sale of stock..                       | 941      | 0  | 0  |
|   | £ 32,709 | 11 | 0  |

This sum differs only from the amount announced in the Seventeenth Report, by a deduction of the trifling expenses of management, (viz. 146*l.* 1*s.* 10*d.*); and by the addition of the dividends, and of the profit on the sale of stock. The extension of the benefits of National Education then announced, is consequently carried a little higher; and at the closing of this account, therefore, it appears that 361 places, comprising a population (according to the last parliamentary census) of 1,403,132 persons, have obtained grants amounting to 32,709*l.* 11*s.* by which, according to the first estimates, (in many instances much below the actual disbursements, in car-

rying them into effect,) an outlay of no less a sum than 127,480*l.* in the erection of 502 separate school-rooms, has been called forth. By these means, and amidst such a population, the inestimable blessings of Christian education have been provided for 26,884 boys, and 25,532 girls, on week-days and Sundays, and for 2,721 boys, and 2,840 girls on Sundays only,—making a total of 57,977 poor children rescued from ignorance and vice, and regularly trained up in the knowledge and the worship of God, according to the pure principles of the Established Church.

In the next place it will be perceived, from a tabular list of grants annexed to the Report, that the Committee have contributed towards the establishment of schools upon the same scale as in former years, and that 5,765*l.* have been voted in sums of very different amount to seventy-two places, the largest grants being, four of 200*l.* each, and one of 300*l.*

Before concluding their Report, the Committee observe, that the Society for promoting Christian Knowledge has given up all further inquiries into the number of children using the books on its catalogue, upon an understanding that the National Society will, from time to time, endeavour to obtain a complete account of the children of the poor, receiving instruction under the care of the church. Therefore, at the close of every fifth year, the general inquiry will be addressed to every parish and chapelry in England and Wales.

The Appendices to the Report contain much information respecting the above Society.

The Schools of ten places were received into union.

London, St. Martin's Vestry-room,  
July 7, 1830.

GRANTS.—Midsomer Norton, Somersetshire, 100*l.*; Barton-under-Needwood, Staffordshire, 75*l.*; Brampton Moor, Derbyshire, 100*l.*—Pudsey, Yorkshire, 200*l.*—Painton, Gloucestershire, (conditional) 50*l.*—St. Peter's, Norwich, 200*l.*—Great Baddow, Essex, 50*l.*—Fulbeck, Lincolnshire, 40*l.*

—Mapledurham, Oxfordshire, 50*l.* — Tinsbury, Somersetshire, 100*l.* — St. Margaret's, Rochester, 60*l.* — Bishops Cannings, Wiltshire, (conditional) 50*l.*

—Welwyn, Hertfordshire, 70*l.* — Buckerell, Devonshire, (additional) 10*l.* — Chelsea, Middlesex, 100*l.* — Bacup, Lancashire, (additional) 50*l.*

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### BARBADOS.

BRIDGE TOWN, *Tuesday, May 25, 1830.*—We beg to draw the attention of our readers to a description of St. Matthew's Chapel, inserted below, together with a statement of the expense incurred for its erection, with which we have been kindly favoured. It is gratifying to think that so neat, commodious, and substantial a chapel should have been erected in so short a time as four months, and at so small an expense as 801*l.* 6*s.* 0*½d.*

ST. MATTHEW'S CHAPEL.—The dimensions of St. Matthew's Chapel are, in the clear, 68 feet in length, 24 in breadth, and 14½ in height, with a cornice of cut stone along the walls, under the eaves of the roof. The roof is shingled, and the ceiling boarded within.—There are seven windows along the sides—two windows at the eastern, and two on either side of the door at the western end—painted and glazed throughout. The walls are surrounded at the corners with pinnacles; and there is a stone cross over the eastern end of the chapel.—The chapel is fitted up within with a communion-table of Bermuda cedar—and the rails of the chancel and pulpit stairs of Caroline

cedar. The pulpit and desk of Bermuda cedar—octagonal, and the panels set off with gothic arches in relief. The communion cloth, and cushions for the table, pulpit, and desk, of dark crimson-stamped calico. There are seven slips, and forty benches of deal, capable of holding about 400 persons. On the right, at the western entrance, is a small stone font, raised on an octagonal pedestal, and enclosed with a neat railing of white cedar; and, on the left, a small vestry room of deal, set off with gothic arches in relief on the outside, looking into the chapel. The pulpit is raised on a pedestal of stone let into a stone basement—the desk on a stone basement only. The whole building is plastered and whitewashed within; the floor of stone, gravel, and cement beaten hard together—without, it is plastered and washed of the colour of the stone of the country. About three quarters of an acre of land is enclosed with a hedge of wild pine around the chapel, and has been consecrated for a burial-ground; mahogany trees have been planted on each side of the walk leading up to the chapel; and it is intended to plant a line of flower fence within the edge of wild-pine, until a wall can be built.

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### POLITICAL RETROSPECT.

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DOMESTIC.—We give at length William the Fourth's first speech to his people on proroguing Parliament; the two former portions are gratifying in the extreme.

"My Lords and Gentlemen,—On this first occasion of meeting you, I

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am desirous of repeating to you in person my cordial thanks for those assurances of sincere sympathy and affectionate attachment which you conveyed to me on the demise of my lamented brother, and on my accession to the throne of my ancestors.

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"I ascend that throne with a deep sense of the sacred duties which devolve upon me, with a firm reliance on the affection of my faithful subjects, and on the support and cooperation of Parliament, and with an humble and earnest prayer to Almighty God, that he will prosper my anxious endeavours to promote the happiness of a free and loyal people.

"It is with the utmost satisfaction that I find myself enabled to congratulate you upon the general tranquillity of Europe. This tranquillity it will be the object of my constant endeavour to preserve; and the assurances which I receive from my allies, and from all foreign powers, are declared in a similar spirit.

"I trust that the good understanding which prevails upon subjects of common interest, and the deep concern which every state must have in maintaining the peace of the world, will insure the satisfactory settlement of those matters which still remain to be finally arranged.

"Gentlemen of the House of Commons,—I thank you for the supplies which you have granted, and for the provisions you have made for the several branches of the public service during that part of the present year which must elapse before a new parliament can be assembled. I cordially congratulate you on the diminution which has taken place in the expenditure of the country, on the reduction of the charge of the public debt, and on the relief which you have afforded to my people by the reduction of some of those taxes which have heretofore pressed heavily upon them. You may rely upon my prudent and economical administration of the supplies which you have placed at my disposal, and upon my readiness to concur in every diminution of the public charges which can be effected consistently with the dignity of the crown, the maintenance of national faith, and the permanent interests of the country.

"My Lords and Gentlemen,—I cannot put an end to this session, and take my leave of the present Parliament, without expressing my cordial thanks for the zeal which you have mani-

festes on so many occasions, for the welfare of my people.

"You have wisely removed the civil disqualifications which affected numerous and important classes of my people.

"While I declare, on this solemn occasion, my fixed intention to maintain, to the utmost of my power, the Protestant reformed religion established by law, let me at the same time express my earnest hope that the animosities which have prevailed on account of religious distinctions may be forgotten, and that the decision of Parliament, with respect to those distinctions, having been irrevocably pronounced, my faithful subjects will unite with me in advancing the great object contemplated by the legislature, and in promoting that spirit of domestic concord and peace which constitutes the surest basis of our national strength and happiness.

"You have wisely availed yourselves of the happy opportunity of general peace and internal repose calmly to review many of the laws and judicial establishments of the country, and you have applied such cautious and well-considered reforms as are consistent with the spirit of our venerable institutions, and are calculated to facilitate and expedite the administration of justice."

With regard to the latter part of the speech, our sentiments on the subject are too well known to our readers to require any repetition, and founded as we trust they are on true Christian principles, we cannot and must not alter them; and whilst we are thankful for the royal declaration in favour of the Protestant reformed religion, must heartily pray that neither our King nor his people may find that the first and greatest step towards overthrowing it, as a National Church, has been already taken.

Every personal action of the Sovereign since his accession has been such as was likely to insure his popularity. His affable manners, the plainness and publicity of his habits, and the cordiality which exists between him and the other members of the royal family, are well calculated



to gain him the affections of his people.

The country is already busy with electioneering movements. Vast efforts are making to influence the boroughs, and buy up the venal portion of them, whilst a greater spirit of independent resistance has been offered than has been ever known, and it is calculated that nearly a third of the late House will not be re-elected, producing a greater change than has taken place for a century in the composition of the house. Almost every borough that can be opened will be attempted, and it may be hoped that the electors will do their duty and return a body of men determined to support to the utmost of their endeavours, the interests of the country.

FRANCE.—The French army had an action with the Algerine forces at Sidi Kali, on the 21st of June, in which the French were victorious after a sharp conflict, losing however upwards of five hundred men in killed and wounded. The Algerines retreated within the walls in great confusion, having suffered very severely in the engagement; but on Count Bourmont preparing to open batteries upon the town, it surrendered at discretion. The town being badly provisioned, a sedition broke out among the populace, the Moors and Arabs declaring that they would not sacrifice their lives and property for the Turks; whilst the Turks hoped by capitulation to save their private wealth, with which they could enter into the service of the Sultan; and both parties agreed in threatening the Dey in case he continued to hold out. These reasons, combined with a continued cannonade from the squadron, sufficiently account for the prompt submission of Algiers. Twelve ships of war, fifteen hundred pieces of brass cannon, together with the military and naval arsenals well stored with arms and ammunition, became the prize of the captors; the prisoners

who were shipwrecked at landing were all found safe in the fort. The Dey has chosen Leghorn as his future residence; the Moors and Jews are desirous to return to Syria, and the unmarried Turks wish to emigrate. This victory is a triumph to civilization, in which all Christendom ought to rejoice; the piratic powers of Barbary should be wholly crushed, and for ever; their existence down to so late a period has long been a disgrace to Europe, and as for the exclusive advantage to be derived by France from her conquest, it is of little importance to us: the French have never been successful in colonization, nor is the territory which their arms may win in Africa an unpeopled waste for them to manage without opposition. The Bey of Titeri, the southern province of the kingdom of Algiers, has indeed offered the submission of himself and his people, and Count Bourmont intimates his expectation that the Beys of the remaining provinces will imitate this example; but private accounts to the contrary have reached Paris, which agree in stating that the Bey of Constantine alone has an army of fifty thousand men. It is therefore very probable that the French army will yet have to fight and conquer before they can be masters of the states of Barbary.

In France the progress of the elections continues very unfavourable to government: there now appears every probability of the liberal opponents of the ministry having a very decided majority in the chambers. This aspect of affairs has given rise to reports of immediate ministerial changes, but the intelligence of the surrender of Algiers must add to the power of the existing administration, and render their continuance in office more certain. The French have ever been a people easily dazzled by military glory, and ready to sacrifice every thing for it.

# ECCLESIASTICAL INTELLIGENCE.

## NEW CHURCHES.

The foundation-stone has been laid of an intended New Church at Todmorden, in the Parish of Rochdale, Lancashire.

New Churches have been consecrated at the following places:—  
Bowers Gifford, Essex; Liverpool, St. Augustine in Shaw Street; Netherton, in the Parish of Dudley, Worcestershire.

## CLERICAL APPOINTMENTS.

| <i>Name.</i>           | <i>Appointment.</i>                                     |
|------------------------|---|
| Grape, Richard .....   | Chapl. to Berkeley's Hospital, Worcester.               |
| Gunn, John .....       | Chapl. to H. R. H. the Duke of Sussex.                  |
| Hall, H. B. ....       | Head Mast. of Grammar School, Risley, Derby.            |
| Hall, T. G. ....       | Mathemat. Profess. of King's Coll. London.              |
| Hazell, William .....  | Head Mast. of Grammar School at Portsmouth.             |
| Image, John .....      | Fell. of Dulwich Coll.                                  |
| Smith, Frederick ..... | Mathemat. Profess. of E. I. Coll. at Haileybury, Herts. |
| Wix, Edward .....      | Archd. of St. John's, Newfoundland.                     |

## PREFERMENTS.

| <i>Name.</i>            | <i>Preferment.</i>   | <i>County.</i>         | <i>Diocese.</i>                                    | <i>Patron.</i>  |
|-------------------------|--|------------------------|--|---|
| Allwood, Robert ..      | Minor Can. in Cath. Church of Bristol  | Devon                  | Exeter   | D. & C. of Bristol  |
| Attwood, Francis T. .   | Butterleigh, R.  | Lincoln                | Lincoln  | Lord Chancellor   |
| Bathurst, Hon. C. .     | { Limber, V.<br>to Southam, R.   | Warwick                | Lichfield  | The King  |
| Bliss, Philip, D. C. L. | Avening, R.  | Gloucester.            | Gloucester.  | { Heirs of Rev. T.<br>Brooke                                  |
| Cartwright, S. R. .     | Aynhoe, R.   | Northam.               | Peterb.  | W. R. Cartwright, Esq.  |
| Gleed, George ....      | Chalfont, St. Peter, V.  | Bucks                  | Lincoln  | St. John's Coll. Oxf.   |
| Gwyn, T. Bevan ..       | St. Ismael, V.   | Caermar.               | St. David's  | Lord Chancellor   |
| Hay, Rt. Hon. Lord T.   | Rendlesham, R.   | Suffolk                | Norwich  | The King  |
| Holroyd, J. John ..     | Abberton, R.   | Essex                  | London   | Lord Chancellor   |
| Jones, David ....       | { Castle Martin, V.<br>with Flimston, C.<br>to Crinow, R.<br>with LlandewiWelfrey, V.                            | { Pemb.<br>St. David's | {  | { Bp. of St. David's<br>Lord Chancellor                       |
| Keppel, W. A. W. .      | Brampton, R.   | Norfolk                | Norwich  | R. Marsham, Esq.  |
| Larking, Lambert ..     | Ryars, V.  | Kent                   | Rochester  | Hon. J. W. Stratford  |
| Lear, Francis .....     | Preb. in Cath. Church of Sarum   | Lincoln                | Lincoln  | Bp. of Sarum  |
| Macalpine, W. H. .      | Kirton, C.   | Lincoln                | Lincoln  |   |
| Matthew, Charles ..     | { Malden, All Saints, V.<br>to — St. Peter, V.<br>to — St. Mary, R.<br>Chilton-on-Poldon, C.<br>and Edington, C. | { Essex<br>Somers.     | { London<br>Canterb.<br>P. of Glast.<br>B. & Wells | { Rev. C. Matthew<br>D. & C. of Canterb.<br>Vic. of Moorlinch |
| Penn, T. Gordon ..      | Stoke Lane, P. C.  | Somerset               | B. & Wells   | Vicar of Douling  |
| Powell, J. T. ....      | Stretton-on-Dunsmore, V.   | Warwick                | Lichfield  | Rev. H. T. Powell   |
| Tatum, W. Wyndham       | Salisbury, St. Martin, R.  | Wilts                  | Sarum  | W. Wyndham, Esq.  |
| Threlkeld, P. ....      | Milbourne, C.  | Westmorl.              | Carlisle   | Earl of Thanet  |
| Turner, John ....       | { Lockington, R.<br>to hold by disp. Horton, R.  | Wilts<br>Gloucester.   | Sarum<br>Gloucester.                               | Rev. J. Turner, &c.<br>Mrs. Brooke                            |
| Wilberforce, Samuel.    | Brixton, R.  | I. of Wht.             | Winchest.  | Bp. of Winchester   |
| Wingfield, E. Oldfield  | Tickencote, R.   | Rutland                | Peterboro'   | J. Wingfield, Esq.  |

## CLERGYMEN DECEASED.

On the 9th instant (at the house of his son, the Rev. Stuart Majendie, at Longdon, near Lichfield), the Right Rev. WILLIAM HENRY MAJENDIE, D. D. Lord Bishop of Bangor, in the seventy-sixth year of his age. He was consecrated to the see of Chester in the year 1800, and to that of Bangor in 1809. His Lordship was formerly Fellow of Christ College, B. A. 1776, M. A. 1785, D. D. 1791.

| <i>Name.</i>                           | <i>Preferment.</i>  | <i>County.</i>     | <i>Diocese.</i>      | <i>Patron.</i>                          |
|--|---|--------------------|----------------------|---|
| Abbott, T. Jessopp..                   | Loddon, V.  | Norfolk            | Norwich              | Bp. of Ely                              |
| Barlee, William B..                    | { Bedingfield, V.<br>and Wrentham, R.   | { Suffolk          | Norw.                | { J.J. Bedingfield, Esq.<br>Miss Buckle |
| Brock, John .....                      | Bidborough  | Kent               | Rochester            | C. Elliott, Esq.<br>Bp. of Ely          |
| Browne, J. Henry.                      | { Archd. of Ely<br>& Cotgrave, 1st Mediety, R.<br>2d Mediety, R.<br>and Eakring, R.                               | { Notts            | York                 | Earl Manvers                            |
| Church, Joseph ..                      | { Felmingham, V.<br>and Frettenham, R.<br>with Stanninghall, R.   | { Norfolk          | Norwich              | { Bp. of Norwich<br>Lord Suffield       |
| Clapp, John .....                      | { Long Benton, V.<br>& St. Giles on Heath, C.   | Northum.           | Durham               | Balliol Coll. Oxford                    |
| Clare, Thomas ....                     | Great Staughton, V.   | Cornwall           | Exeter               | C. Rashleigh, Esq.                      |
| Clough, R. Butler ..                   | Corwen, V.  | Hunts              | Lincoln              | St. John's Coll. Oxf.                   |
| Colson, T. Morton ..                   | { Linkenholt, R.<br>and Pillesden, R.<br>with Stratton, C.<br>and Charminster, C.                                 | { Merion.<br>Hants | St. Asaph            | Bp. of St. Asaph                        |
| Cook, Thomas ....                      | Wickwar, R.   | Dorset             | Winchest.            | Mrs. Worgan                             |
| Drury, George ....                     | { Akenham, R.<br>with Claydon, R.<br>and Whitton, R.<br>with Thurlton, R.   | { Dorset           | Bristol              | { P. of D.<br>of Sarum                  |
| Filmer, William ..                     | Heyford Purcell, R.   | Gloucester         | Gloucester           | Rev. T. Cook                            |
| Gorton, William ..                     | { Chickerell, R.<br>and Sherborne, V.   | { Suffolk          | Norw.                | { Rev. G. Drury<br>Bp. of Ely           |
| Lloyd, Richard ..                      | { Llaneugrad, R.<br>with Llanallgo, C.  | Oxford             | Oxford               | Corp. Chr. Coll. Oxf.                   |
| Malim, G. W. ....                      | { Higham Ferrers, V.<br>with Caldecot, C.<br>and Chelveston, C.<br>& Irthingborough, All Sts. R.<br>St. Peter, V. | { Dorset           | Bristol              | Lord Bolton                             |
| Oakes, Charles ....                    | { Kemberton, R.<br>with Sutton Maddock, V.  | { Dorset           | P. of D. of<br>Sarum | The King                                |
| Polehampton, Edw..                     | Great Greenford, R.   | Anglesea           | Bangor               | Bp. of Bangor                           |
| Price, William ....                    | Alderminster, V.  | Northam.           | Peterb.              | Earl Fitzwilliam                        |
| Scott, G. Wyndham.                     | Kentisbeare, R.   | Salop              | Lichfield            | Mrs. Sarah Oakes                        |
| Townsend, R. Law-<br>rence, D. D. .... | { Bishops Cleeve, V.<br>with Stoke Orchard, C.  | Middles.           | London               | King's Coll. Camb.                      |
| Whalley, Thomas ..                     | Ecton, R.   | Worcester          | Worcester            | Lord Chancellor                         |
| Whish, J. Kedington                    | { Preb. in Cath. Church of Sarum<br>& Gloucester, Chr. Ch. P. C.  | Devon              | Exeter               | Hon. P. C. Wyndham                      |
|  |   | Gloucester.        | Pec.                 | Rev. Dr. Townsend                       |
|  |   | Northam.           | Peterboro'           | Rev. T. Whalley                         |
|  |   |                    | Bp. of Sarum         |   |
|  |   | Gloucester.        | Gloucester.          | Trustees                                |

| <i>Name.</i>                      | <i>Residence.</i>                     |
|-----------------------------------|---------------------------------------|
| Ferris, Proby John .....          | Beddington, Surrey.                   |
| Haviland, James .....             | Bath, late Fell. of New Coll. Oxford. |
| Hinckes, Josiah .....             | Tettenhall Wood, near Wolverhampton.  |
| Mackintosh, John Frederick Serle. |                                       |
| Smale, John Irving.               |                                       |

## UNIVERSITY INTELLIGENCE.

## OXFORD.

## ELECTIONS.

The nomination of the Rev. Robert Isaac Wilberforce, M.A. Fellow of Oriel College, as a Public Examiner in *Literis Humanioribus*, has been approved in Convocation.

Mr. Travers Twiss, B.A. Bennet Scholar of University College, has been elected Fellow on the same foundation.

The Rev. Andrew Bloxam and the Rev. Charles Collins Walkey, Scholars of Worcester College, have been admitted Fellows of that Society.

Henry John Maddock, of Wadham, and James Fox Longmire, of Worcester College, have been admitted Scholars of Worcester, on the foundation of Mrs. Eaton.

Messrs. Arthur Philip Dunlop and Robert William Browne have been admitted Fellows of St. John's College; and Mr. Henry James Farington, Scholar of that Society.

At the election at Exeter College, Edward Fanshawe Glanville, B.A. of that Society, was elected a Fellow, on the Archdeaconry of Cornwall Foundation; and Charles Lewis Cornish, Exhibitioner of Queen's, a Fellow on the Devon Foundation.

The following gentlemen have been elected at Wadham College:—

*Probationary Fellows.*—William Hill, B.A. of kin to the Founder; Rev. James Peter Rhoades, M.A.; Thomas Vores, M.A. and Tutor; and John Griffiths, B.A. all Scholars of the above Society.

*Scholars.*—James Philip Keigwin, of kin to the Founder, Commoner of Wadham College; Thomas Brancker; Charles Maule; Alfred Lloyd; Charles Badham; and Orlando Bridgman Hyman.

## DEGREES CONFERRED.

## HONORARY DOCTORS IN CIVIL LAW.

General the Lord Viscount Combermere, G.C.B. &c. &c.

Capt. Sir Thomas Fellows, R.N. C.B. Member of the Legion of Honour, &c. &c. John Shute Duncan, Esq. M.A. and late Fellow of New Coll.

## BACHELOR AND DOCTOR IN DIVINITY,

*By accumulation.*

The Rev. William Carwithen, of St. Mary Hail, and Rector of Manaton, Devon.

## DOCTOR IN CIVIL LAW.

John Hardwick, Esq. Balliol Coll.

## MASTERS OF ARTS.

Edmund Pepys, Oriel Coll. Grand Comp.  
James Corry Connellan, Oriel Coll.  
Rev. Thomas Morgan, Jesus Coll.  
Samuel Lilley, Jesus Coll.  
Rev. Thomas Hutton, Magdalen Coll.  
John Malcolm, Christ Church.  
Rev. Thomas Woodruffe, St. John's Coll.  
Samuel Hingeston, Lincoln Coll.  
Rev. Thomas Hand, Trinity Coll.  
Ralph Etwall, Trinity Coll.  
Rev. W. Ash/orby Trenchard, Trinity Coll.  
Thomas Tyers, New Coll. Grand Comp.  
James C. Dowdeswell, Stud. of Christ Ch.  
William M. Du Pre, Christ Church.  
William Platt, Brasenose Coll.  
Rev. William Bannerman, Brasenose Coll.  
Rev. James Maingy, Pembroke Coll.  
Rev. W. Henry Landon, Worcester Coll.  
Rev. C. Rodwell Roper, St. John's Coll.  
W. J. Browne Angell, Queen's Coll.  
Rev. St. Vincent L. Hammick, Exeter Coll.  
E. F. Glanville, Fell. of Exeter Coll.  
Rev. Charles Cutts Barton, Christ Church.  
Rev. Percival Bowen, All Soul's Coll.

## BACHELORS OF ARTS.

Alfred Fisher, St. Alban Hall.  
John Cunningham, University Coll.  
Thomas Lewis Williams, University Coll.  
The Rt. Hon. Viscount Grimston, Christ Ch.  
Richard Ellison, Christ Church.  
John Edwards, Christ Church.  
Henry A. Gilbert, Exeter Coll.  
George Atkinson, Queen's Coll.  
George Burdett, Corpus Christi Coll.  
Robert Wells Whitford, St. Edmund Hall.  
Rev. R. H. Beaumont Lee, Lincoln Coll.

## MARRIED.

At St. George's, Hanover Square (by the Rev. Richard Huntley, Rector of Boxwell, Gloucestershire), the Rev. Webster Huntley, M.A. Fellow of All Souls' College, to Mary, eldest daughter of the late Richard Lyster, Esq. M.P. of Rowton Castle, Shropshire.

## CAMBRIDGE.

## ELECTIONS.

Comyns Tucker, Esq. B. A. of St. Peter's College, has been elected a Foundation Fellow of that Society.

Mr. John Legh, Mr. John Wilder, and Mr. John Clement Middleton, Scholars of King's College, have been elected Fellows of that Society.

A Grace has passed the Senate, to authorize the Committee of the Pitt Club to erect, at their own expense, under the superintendence of the Syndics of the Press, a new building, to be called the *Pitt Press*, between Silver Street and Mill Lane.

There will be Congregations on the following days of the ensuing Michaelmas term:—

*Sunday* ..... Oct. 10, at ten.  
*Wednesday* .. Oct. 27, at eleven.  
*Wednesday* .. Nov. 17, at eleven.  
*Wednesday* .. Dec. 1, at eleven.  
*Thursday* .... Dec. 16, (end of term)  
 at ten.

On Tuesday, July 6th, being Commencement Day, the following Doctors and Masters of Arts were created:—

## DOCTORS IN DIVINITY.

The Rev. Richard Newton Adams, Fellow of Sidney Sussex Coll.

The Rev. John William Whittaker, late Fellow of St. John's Coll., Vicar of Blackburn, Lancashire, and late Domestic Chaplain to the Archbishop of Canterbury.

## DEGREES CONFERRED.

## MASTERS OF ARTS.

Thomas Greenwood, St. John's Coll.  
 Rev. J. P. Voules, St. Peter's Coll. Comp.  
 W. Hartley, Christ Coll.  
 R. T. Lowe, Christ Coll.

## BACHELORS IN CIVIL LAW.

John Vinall, Esq. Trinity Hall, Comp.  
 Rev. H. Montague Grover, St. Peter's Coll.  
 Rev. Philip Osborne, Catharine Hall.  
 Rev. Coventry Payne, Trinity Hall. Comp.

## BACHELOR IN PHYSIC.

John Harris, Trinity Coll.

## BACHELORS OF ARTS.

W. J. Achilles Abington, Trinity Coll.  
 George Lionel Fraser, St. Peter's Coll.  
 William John Barker, Queen's Coll.  
 H. Wright, St. John's Coll.  
 W. H. King, Catharine Hall.

The Rev. Robert Williams, M. A. of Jesus College, Oxford, has been admitted *ad eundem* of this University.

## DOCTORS IN PHYSIC.

William Joseph Bayne, Trinity Coll.  
 B. Guy Babington, Pembroke Coll.  
 \*Thomas Waterfield, Christ Coll.  
 \*Richard Hobson, Queen's Coll.  
 \*Charles Phillips, Clare Hall.  
 Arthur Mower, Emmanuel Coll.  
 Thomas Elliotson, Jesus Coll.

## MASTERS OF ARTS.

## KING'S COLL.

W. Hill Tucker  
 John Chapman  
 George Hamilton

## PEMBROKE COLL.

\*George Cartmel  
 George Cooper  
 W. Jefferys Allen  
 Charles Cotton  
 Cecil J. Greene

## SIDNEY COLL.

James Scott Baker  
 James Hale  
 T. H. Tucker  
 Evan E. Rowsell

## TRINITY COLL.

W. Webb Follett  
 William Carus  
 B. Charlesworth  
 Thomas Turner  
 V. F. Hovenden

\*Owen Lloyd  
 \*Henry R. Crewe  
 H. E. Goodhart  
 James Pulleine  
 Rowland Ingram  
 Samuel Smith  
 H. J. Shackleton  
 C. W. Chalklen  
 \*William Gibson  
 Charles Earle  
 \*Francis Leighton  
 John Needl

\*Charles Morton  
 Percy Smith  
 Anthony Cleasby  
 F. W. Darwall  
 W. Cary Dobbs  
 G. E. Prescott  
 E. J. Shepherd  
 Robert Collyer  
 W. C. Fonnereau  
 C. S. Whitmore  
 James Talbot  
 H. Ker Cankrein  
 Richard Appleton  
 Woronzow Greig  
 C. Maitland Long  
 Thomas France  
 W. C. Wollaston  
 Thomas Thornhill  
 \*Charles Johnstone

## H. Elphinstone

G. Stansfield  
 F. V. Lockwood  
 E. C. Cumberbatch

## ST. JOHN'S COLL.

John Price  
 \*R. J. Bartlett  
 B. H. Kennedy  
 Charles Yate  
 Edw. Peacock  
 G. A. Butterton  
 John Livesey  
 John Hills  
 J. F. Denham  
 E. T. Yorke  
 W. L. Jarrett  
 Henry Thompson

C. De la Cour  
W. T. Antrobus  
John Antrobus  
William Bull  
F. F. Haslewood  
J. Ward Lay

\*David Mead  
\*Thomas Spyers  
F. John Farre  
\*Henry Stonhouse  
William Paull  
\*E. S. Halsewell  
T. Powys Outram  
F. W. G. Barrs  
A. Haden Barrs  
\*Charles Levingston  
Frederick Chere  
William Colville  
George Rideout  
Thomas Everett  
C. Hicks Gaye  
J. B. Marsden  
Edmund Dewdney  
Samuel Rees  
W. Burroughes

#### DOWNING COLL.

Henry White

#### ST. PETER'S COLL.

J. S. Stock  
H. P. Gordon  
Robert Twigg  
William Hopkins

W. F. F. Powell  
Richard Yaldwyn  
\*C. W. Woodley  
\*Charles Murray  
Henry Penneck

#### CLARE HALL.

F. Duncan Gilby  
Henry Recks  
Edward Biley  
W. Bird Frost  
Thomas Mills  
William Cooper  
Thomas Grose  
William North  
G. W. Livesay

#### JESUS COLL.

\*Edward Lindsell  
H. J. Stevenson  
W. H. Henslowe  
John Long

#### QUEEN'S COLL.

Thomas Newbery  
Thomas Sikes  
T. Fitzherbert  
J. Carrick Moore  
\*T. M. Barwick  
Henry Kitchen  
T. M. Brooks.  
T. T. Smith  
T. Burnett Stuart  
\*John Venn

#### CORP. CHR. COLL.

John Tinkler  
F. T. Sergeant  
George King  
J. C. Homfray  
William Cape  
Samuel Hey  
Anthony Cumby  
\*G. W. Steward  
\*H. G. Newland

#### EMMANUEL COLL.

W. R. Colbeck  
R. James Bunch  
Thomas Easton  
\*J. C. Athorpe  
H. Horatio Woods  
Alfred Brocas

#### CHRIST COLL.

Edward Sneyd  
\*Stephen Prentis  
John Cartwright  
W. Godden Lyall  
W. Richardson  
J. Parkinson Sill  
John Edge Daniel  
Augustus Packe  
\*Joseph Deans

#### MAGDALENE HALL.

William Smith  
Henry Owen  
Charles Hodgson  
F. Wintour  
Thomas Dayrell

#### CAIUS COLL.

H. S. Pinder  
Septimus Dawes  
John Davie Eade  
William Howorth  
F. G. Burnaby  
E. S. Appleyard  
Walter Kelly  
Francis Cobbold  
\*H. J. Branson  
St. Vincent Beechey

#### TRINITY HALL.

\*W. Watson Smith

#### CATHARINE HALL.

Thomas Jarrett  
\*Alexander Power  
John Wilson  
\*Josiah Torriano  
T. Preston Wright  
John Gilderdale  
John Mandell

[Those gentlemen whose names are preceded by an asterisk are Componders.]

#### MARRIED.

At Grantham (by the Rev. W. Potchett),  
the Rev. R. Wilson, M. A. Fellow of St.  
John's College, to Frances, the youngest  
daughter of the late R. Hough, Esq. of  
Newark-upon-Trent.

At Richmond, the Rev. Charles Edward  
Kennaway, Fellow of St. John's College,  
and second son of Sir John Kennaway,  
Bart. of Escot, Devon, to Emma, fourth  
daughter of the Hon. and Rev. Gerard T.  
Noel.

#### NOTICES TO CORRESPONDENTS.

"T. S." will see that we have made use of his communication, although in a different shape.

A similar article to the unpublished one of "E. B." has appeared in a former volume; his MS. therefore, will be found at our publishers'.

The lines upon the "Divinity of Christ," after mature consideration, are inadmissible.  
"E. B." on Rom. iii. 7, 8, has been received.